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AN  
ADDRESS  
ON TEMPERANCE,

BY  
WILLIAM E. CHANNING.

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WEEKS, JORDAN & COMPANY,  
BOSTON, 1837.



AN

ADDRESS

ON TEMPERANCE,

BY

*Ellery*  
WILLIAM E. CHANNING. 1780 - 1842.

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Delivered by request of the Council of the Massachusetts Temperance Society,  
at the Odeon, Boston, February 28, 1837, the day appointed for the Simul-  
taneous Meeting of the Friends of Temperance throughout the world.

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**ADDRESS.**

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The author was obliged to omit several passages in delivering the following address. In some of these, perhaps, opinions may be found in which all the friends of temperance do not concur. The Society at whose request the address is published, is, of course, not responsible for what it did not hear. The author wishes to be understood as speaking in his own name alone.

## ADDRESS.

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I SEE before me the representatives of various societies for the promotion of temperance. It is a good and great cause, and I shall be grateful to God, if, by the service now allotted me, I can in any degree encourage them in their work, or throw new light on their path. The present occasion may well animate a Christian minister. What a noble testimony does this meeting bear to the spirit and influences of the Christian faith. Why is this multitude brought together? Not for selfish gratification, not for any worldly end, but for the purpose of arresting a great moral and social evil, of promoting the virtue, dignity, well being of men. And whence comes this sympathy with the fallen, the

guilty, the miserable? Have we derived it from the schools of ancient philosophy, or from the temples of Greece and Rome. No. We inherit it from Jesus Christ. We have caught it from his lips, his life, his cross. This meeting, were we to trace its origin, would carry us back to Bethlehem and Calvary. The impulse which Christ gave to the human soul, having endured for ages, is now manifesting itself more and more, in new and increasing efforts of philanthropy for the redemption of the world from every form of evil. Within these walls the authority of Christ has sometimes been questioned, his character traduced. To the blasphemer of that holy name, what a reply is furnished by the crowd which these walls now contain! A religion, which thus brings and knits men together, for the help, comfort, salvation of their erring, lost fellow creatures, bears on its front a broad, bright, unambiguous stamp of Divinity. Let us be grateful that we were born under its light, and more grateful still if we have been, in any measure, baptized into its disinterested and divine love.

I cannot hope, in the present stage of the temperance effort, to render any important aid to your cause by novelty of suggestion. Its friends have thoroughly explored the ground, over which I am to travel. Still every man, who is accustomed to think for himself, is naturally attracted to particular views or points in the most familiar subject ; and, by concentrating his thoughts on these, he sometimes succeeds in giving them a new prominence, in vindicating their just rank, and in securing to them an attention, which they may not have received, but which is their due.

On the subject of intemperance, I have sometimes thought, perhaps without foundation, that its chief, essential evil was not brought out as thoroughly and frequently as its secondary evils, and that there was not a sufficient conviction of the depth of its causes and of the remedies which it demands. With these impressions, I invite your attention to the following topics—the great essential evil of intemperance—the extent of its tempta-

tions—its causes—the means of its prevention or cure.

I. I begin with asking, what is the great, essential, evil of intemperance? The reply is given, when I say, that intemperance is the *voluntary extinction of reason*. The great evil is inward or spiritual. The intemperate man divests himself, for a time, of his rational and moral nature, casts from himself self-consciousness and self-command, brings on phrenzy, and, by repetition of this insanity, prostrates more and more his rational and moral powers. He sins immediately and directly against the rational nature, that divine principle, which distinguishes between truth and falsehood, between right and wrong action, which distinguishes man from the brute. This is the essence of the vice, what constitutes its peculiar guilt and woe, and what should particularly impress and awaken those who are laboring for its suppression. All the other evils of intemperance are light compared with this, and almost all flow from this; and it is right, it is to be desired, that

all other evils should be joined with and follow this. It is to be desired, when a man lifts a suicidal arm against his highest life, when he quenches reason and conscience, that he and all others should receive solemn, startling warning of the greatness of his guilt; that terrible outward calamities should bear witness to the inward ruin which he is working; that the hand writing of judgment and woe on his countenance, form, and whole condition, should declare what a fearful thing it is for a man, God's rational offspring, to renounce his reason and become a brute. It is common for those who argue against intemperance, to describe the bloated countenance of the drunkard, now flushed and now deadly pale. They describe his trembling, palsied limbs. They describe his waning prosperity, his poverty, his despair. They describe his desolate, cheerless home, his cold hearth, his scanty board, his heart-broken wife, the squalidness of his children; and we groan in spirit over the sad recital. But it is right, that all this should be. It is

right, that he, who, forewarned, puts out the lights of understanding and conscience within him, who abandons his rank among God's rational creatures, and takes his place among brutes, should stand a monument of wrath among his fellows, should be a teacher wherever he is seen, a teacher, in every look and motion, of the awful guilt of destroying reason. Were we so constituted, that reason could be extinguished, and the countenance retain its freshness, the form its grace, the body its vigor, the outward condition its prosperity, and no striking change be seen in one's home, so far from being gainers, we should lose some testimonies of God's parental care. His care and goodness, as well as his justice, are manifested in the fearful mark he has set on the drunkard, in the blight which falls on all the drunkard's joys. These outward evils, dreadful as they seem, are but faint types of the ruin within. We should see in them God's respect to his own image in the soul, his parental warnings against the crime of quenching the intellectual and moral life.

We are too apt to fix our thoughts on the consequences or punishments of crime and to overlook the crime itself. This is not turning punishment to its highest use. Punishment is an outward sign of inward evil. It is meant to reveal something more terrible than itself. The greatness of punishment is a mode of embodying, making visible, the magnitude of the crime to which it is attached. The miseries of intemperance, its loathsomeness, ghastliness and pains, are not seen aright, if they do not represent to us the more fearful desolation wrought by this sin in the soul.

Among the evils of intemperance, much importance is given to the poverty of which it is the cause. But this evil, great as it is, is yet light in comparison with the essential evil of intemperance, which I am so anxious to place distinctly before you. What matters it that a man be poor, if he carry into his poverty the spirit, energy, reason, and virtues of a Man? What matters it that a man must, for a few years, live on bread and



water? How many of the richest are reduced by disease to a worse condition than this? Honest, virtuous, noble-minded poverty is a comparatively light evil. The ancient philosopher chose it as the condition of virtue. It has been the lot of many a Christian. The poverty of the intemperate man owes its great misery to its cause. He who makes himself a beggar, by having made himself a brute, is miserable indeed. He who has no solace, who has only agonizing recollections and harrowing remorse, as he looks on his cold hearth, his scanty table, his ragged children, has indeed to bear a crushing weight of wo. That he suffers, is a light thing. That he has brought on himself this suffering by the voluntary extinction of his reason, this is the terrible thought, the intolerable curse.

We are told, that we must keep this or that man from drunkenness, to save him from "coming on the town," from being a burden to the city. The motive is not to be overlooked ; but I cannot keep my thoughts fixed

for a moment on the few hundred or thousand dollars, which the intemperate cost. When I go to the poor house, and see the degradation, the spiritual weakness, the abjectness, the half-idiot imbecility written on the drunkard's countenance, I see a ruin which makes the cost of his support a grain of dust in the scale. I am not sorry that society is taxed for the drunkard. I would it were taxed more. I would the burden of sustaining him were so heavy, that we should be compelled to wake up, and ask how he may be saved from ruin. It is intended, wisely intended by God, that sin shall spread its miseries beyond itself, that no human being shall suffer alone, that the man who falls shall draw others with him, if not into his guilt, at least into a portion of his wo. If one member of the social body suffer, others must suffer too ; and this is well. This is one of the dependencies, by which we become interested in one another's moral safety, and are summoned to labor for the rescue of the fallen.

Intemperance is to be pitied and abhorred for its own sake, much more than for its outward consequences. These consequences owe their chief bitterness to their criminal source. We speak of the miseries which the drunkard carries into his family. But take away his own brutality, and how lightened would be these miseries. We talk of his wife and children in rags. Let the rags continue ; but suppose them to be the effects of an innocent cause. Suppose the drunkard to have been a virtuous husband, and an affectionate father, and that sickness not vice has brought his family thus low. Suppose his wife and children bound to him by a strong love, which a life of labor for their support and of unwearied kindness has awakened ; suppose them to know that his toils for their welfare had broken down his frame ; suppose him able to say, "we are poor in this world's goods, but rich in affection and religious trust. I am going from you ; but I leave you to the Father of the fatherless and to the widow's God." Suppose this, and how

changed these rags ! How changed the cold naked room ! The heart's warmth can do much to withstand the winter's cold ; and there is hope, there is honor in this virtuous indigence. What breaks the heart of the drunkard's wife ? It is not that he is poor, but that he is a drunkard. Instead of that bloated face, now distorted with passion, now robbed of every gleam of intelligence, if the wife could look on an affectionate countenance, which had for years been the interpreter of a well principled mind and faithful heart, what an overwhelming load would be lifted from her. It is a husband, whose touch is polluting, whose infirmities are the witnesses of his guilt, who has blighted all her hopes, who has proved false to the vow which made her his ; it is such a husband who makes home a hell, not one whom toil and disease and providence have cast on the care of wife and children.

We look too much at the consequences of vice, too little at the vice itself. It is vice, which is the chief weight of what we call its

consequence, vice which is the bitterness in the cup of human wo.

II. I proceed now to offer some remarks on the extent of temptations to this vice. And on this point, I shall not avail myself of the statistics of intemperance. I shall not attempt to number its victims. I wish to awaken universal vigilance, by showing that the temptations to this excess are spread through all classes of society. We are apt to speak as if the laborious, uneducated, unimproved, were alone in danger, and as if we ourselves had no interest in this cause, except as others are concerned. But it is not so ; multitudes in all classes are in danger. In truth, when we recal the sad histories of not a few in every circle, who once stood among the firmest and then yielded to temptation, we are taught, that none of us should dismiss fear, that we too may be walking on the edge of the abyss. The young are exposed to intemperance, for youth wants forethought, loves excitement, is apt to place happiness in gaiety, is prone to convivial

pleasure, and too often finds or makes this the path to hell ; nor are the old secure, for age unnerves the mind as well as the body, and silently steals away the power of self-control. The idle are in scarcely less peril than the over-worked laborer ; for uneasy cravings spring up in the vacant mind, and the excitement of intoxicating draughts is greedily sought as an escape from the intolerable weariness of having nothing to do. Men of a coarse, unrefined character fall easily into intemperance, because they see little in its brutality to disgust them. It is a sadder thought that men of genius and sensibility are hardly less exposed. Strong action of the mind is even more exhausting than the toil of the hands. It uses up, if I may so say, the finer spirits, and leaves either a sinking of the system which craves for tonics, or a restlessness which seeks relief in deceitful sedatives. Besides, it is natural for minds of great energy, to hunger for strong excitement ; and this, when not found in innocent occupation and amusement, is too

often sought in criminal indulgence. These remarks apply peculiarly to men whose genius is poetical, imaginative, allied with and quickened by peculiar sensibility. Such men, living in worlds of their own creation, kindling themselves with ideal beauty and joy, and too often losing themselves in reveries, in which imagination ministers to appetite, and the sensual triumphs over the spiritual nature, are peculiarly in danger of losing the balance of the mind, of losing calm thought, clear judgment and moral strength of will, become children of impulse, learn to despise simple and common pleasures, and are hurried to ruin by a feverish thirst of high wrought, delirious gratification. In such men, these mental causes of excess are often aggravated by peculiar irritableness of the nervous system. Hence the records of literature are so sad. Hence the brightest lights of the intellectual world have so often undergone disastrous eclipse; and the inspired voice of genius, so thrilling, so exalting, has died away in the brutal or idiot

cries of intemperance. I have now been speaking of the highest order of intellectual men ; but it may be said of men of education in general, that they must not feel themselves beyond peril. It is said, that as large a proportion of intemperate men can be found among those, who have gone through our colleges, as among an equal number of men in the same sphere of life, who have not enjoyed the same culture. It must not, however, be inferred, that the cultivation of the intellect afford no moral aids. The truth is, that its good tendencies are thwarted. Educated men fall victims to temptation as often as other men, not because education is inoperative, but because our public seminaries give a partial training, being directed almost wholly to the developement of the intellect, and very little to moral culture, and still less to the invigoration of the physical system. Another cause of the evil is probably this, that young men, liberally educated, enter on professions which give at first little or no occupation, which expose them, per-



haps for years to the temptations of leisure, the most perilous in an age of inexperience and passion. Accordingly, the ranks of intemperance are recruited from that class which forms the chief hope of society. And I would I could stop here. But there is another prey on which intemperance seizes, still more to be deplored, and that is Woman. I know no sight on earth more sad, than woman's countenance, which once knew no suffusion but the glow of exquisite feeling, or the blush of hallowed modesty, crimsoned, deformed by intemperance. Even woman is not safe. The delicacy of her physical organization exposes her to inequalities of feeling, which tempt to the seductive relief given by cordials. Man with his iron nerves little knows what the sensitive frame of woman suffers, how many desponding imaginations throng on her in her solitudes, how often she is exhausted by unremitting cares, and how much the power of self-control is impaired by repeated derangements of her frail system. The truth should be told.

In all our families, no matter what their condition, there are endangered individuals, and fear and watchfulness in regard to intemperance belong to all.

Do not say, that I exaggerate your exposure to intemperance. Let no man say, when he thinks of the drunkard, broken in health and spoiled of intellect, "I can never so fall." He thought as little of falling in his earlier years. The promise of his youth was as bright as yours; and even after he began his downward course, he was as unsuspecting as the firmest around him, and would have repelled as indignantly the admonition to beware of intemperance. The danger of this vice lies in its almost imperceptible approach. Few who perish by it know its first accesses. Youth does not see or suspect drunkenness in the sparkling beverage, which quickens all its susceptibilities of joy. The invalid does not see it in the cordial, which his physician prescribes, and which gives new tone to his debilitated organs. The man of thought and genius detects no palsying poison

in the draught, which seems a spring of inspiration to intellect and imagination. The lover of social pleasure little dreams, that the glass, which animates conversation, will ever be drunk in solitude, and will sink him too low for the intercourse in which he now delights. Intemperance comes with noiseless step, and — binds its first chords with a touch too light to be felt. This truth of mournful experience should be treasured up by us all, and should influence the habits and arrangements of domestic and social life in every class of the community.

Such is the extent of the temptations of this vice. It is true, however, that whilst its ravages may be traced through all conditions, they are chiefly to be found in the poorer and laboring portions of society. Here its crimes and woes swell to an amount which startles and appals us. Here the evil is to be chiefly withstood. I shall, therefore, in my following remarks, confine myself very much to the causes and remedies of intemperance in this class of the community.

III. Among the causes of intemperance in the class of which I have spoken, not a few are to be found in the present state of society, which every man does something to confirm, and which brings to most of us many privileges. On these I shall now insist, because they show our obligation to do what we can to remove the evil. It is just, that they, who receive good, should aid those who receive harm from our present social organization. Undoubtedly, the primary cause of intemperance is in the intemperate themselves, in their moral weakness and irresolution, in the voluntary surrender of themselves to temptation. Still, society, by increasing temptation and diminishing men's power to resist, becomes responsible for all wide spread vices, and is bound to put forth all its energy for their suppression. This leads me to consider some of the causes of intemperance which have their foundation in our social state.

One cause of the commonness of intemperance in the present state of things is the

heavy burden of care and toil which is laid on a large multitude of men. Multitudes, to earn subsistence for themselves and their families, are often compelled to undergo a degree of labor exhausting to the spirits and injurious to health. Of consequence, relief is sought in stimulants. We do not find that civilization lightens men's toils ; as yet it has increased them ; and in this effect, I see the sign of a deep defect in what we call the progress of society. It cannot be the design of the Creator, that the whole of life should be spent in drudgery for the support of animal wants. That civilization is very imperfect, in which the mass of men can redeem no time from bodily labor for intellectual, moral, and social culture. It is melancholy to witness the degradation of multitudes to the condition of beasts of burden. Exhausting toils unfit the mind to withstand temptation. The man, spent with labor, and cut off by his condition from higher pleasures, is impelled to seek a deceitful solace in sensual excess. How the con-

dition of society shall be so changed as to prevent excessive pressure on any class, is undoubtedly a hard question. One thing seems plain, that there is no tendency in our present institutions and habits to bring relief. On the contrary, rich and poor seem to be more and more oppressed with incessant toil, exhausting forethought, anxious struggles, feverish competitions. Some look to legislation to lighten the burden of the laboring class. But equal laws, and civil liberty have no power to remove the shocking contrast of condition which all civilized communities present. Inward spiritual improvement, I believe, is the only sure remedy for social evils. What we need is, a new diffusion of Christian, fraternal love, to stir up the powerful and prosperous to succor liberally and encourage the unfortunate or weak, and a new diffusion of intellectual and moral force, to make the multitude efficient for their own support, to form them to self-control, and to breathe a spirit of independence, which will scorn to ask or receive unnecessary relief.

Another cause, intimately connected with the last, is the intellectual depression and the ignorance to which many are subjected. They who toil from morning to night, without seasons of thought and mental improvement, are of course exceedingly narrowed in their faculties, views, and sources of gratification. The present moment, and the body, engross their thoughts. The pleasures of intellect, of imagination, of taste, of reading, of cultivated society, are almost entirely denied them. What pleasures but those of the senses remain? Unused to reflection and forethought, how dim must be their perceptions of religion and duty, and how little fitted are they to cope with temptation. Undoubtedly in this country, this cause of intemperance is less operative than in others. There is less brutal ignorance here than elsewhere; but, on the other hand, the facilities of excess are incomparably greater, so that for the uneducated, the temptation to vice may be stronger in this than in less enlightened lands. Our outward prosperity, un-

accompanied with proportionate moral and mental improvement, becomes a mighty impulse to intemperance, and this impulse the prosperous are bound to withstand.

I proceed to another cause of intemperance among the poor and laboring classes, and that is the general sensuality and earthliness of the community. There is indeed much virtue, much spirituality, in the prosperous classes, but it is generally unseen. There is a vastly greater amount in these classes of worldliness, of devotion to the senses, and this stands out in bold relief. The majority live unduly for the body. Where there is little intemperance in the common acceptance of that term, there is yet a great amount of excess. Thousands, who are never drunk, place their chief happiness in pleasures of the table. How much of the intellect of this community is palsied, how much of the expression of the countenance blotted out, how much of the spirit buried, through unwise indulgence ! What is the great lesson, which the more prosperous classes teach to



the poorer? Not self-denial, not spirituality, not the great Christian truth, that human happiness lies in the triumphs of the mind over the body, in inward force and life. The poorer are taught by the richer, that the greatest good is ease, indulgence. The voice which descends from the prosperous, contradicts the lessons of Christ and of sound philosophy. It is the sensuality, the earthliness of those who give the tone to public sentiment, which is chargeable with a vast amount of the intemperance of the poor. How is the poor man to resist intemperance? Only by a moral force, an energy of will, a principle of self-denial in his soul. And where is this taught him? Does a higher morality come to him from those whose condition makes them his superiors? The great inquiry which he hears among the better educated is, What shall we eat and drink, and wherewithal shall we be clothed? Unceasing struggles for outward, earthly, sensual good, constitute the chief activity, which he sees around him. To suppose that the poorer

classes should receive lessons of luxury and self-indulgence from the more prosperous, and should yet resist the most urgent temptations to excess, is to expect from them a moral force, in which we feel ourselves to be sadly wanting. In their hard conflicts, how little of life-giving truth, of elevating thought, of heavenly aspiration, do they receive from those above them in worldly condition.

Another cause of intemperance is the want of self-respect which the present state of society induces among the poor and laborious. Just as far as wealth is the object of worship, the measure of men's importance, the badge of distinction, so far there will be a tendency to self-contempt and self-abandonment among those whose lot gives them no chance of its acquisition. Such naturally feel as if the great good of life were denied them. They see themselves neglected. Their condition cuts them off from communication with the improved. They think they have little stake in the general weal. They do not feel as if they had a character to lose. Nothing

reminds them of the greatness of their nature. Nothing teaches them, that in their obscure lot they may secure the highest good on earth. Catching from the general tone of society the ruinous notion, that wealth is honor as well as happiness, they see in their narrow lot nothing to inspire self-respect. In this delusion, they are not more degraded than the prosperous; they but echo the voice of society; but to them the delusion brings a deeper, immediate ruin. By sinking them in their own eyes, it robs them of a powerful protection against low vices. It prepares them for coarse manners, for gross pleasures, for descent to brutal degradation. Of all classes of society, the poor should be treated with peculiar deference, as the means of counteracting their chief peril; I mean, the loss of self-respect. But to all their other evil is added peculiar neglect. Can we then wonder that they fall?

I might name other causes in our social constitution favoring intemperance; but I must pass them, and will suggest one char-

acteristic of our times which increases all the tendencies to this vice. Our times are distinguished by what is called a love of excitement; in other words, by a love of strong stimulants. To be stimulated, excited, is the universal want. The calmness, sobriety, plodding industry of our fathers have been succeeded by a feverish restlessness. The books that are read are not the great, standard, immortal works of genius, which require calm thought, and inspire deep feeling; but ephemeral works, which are run through with a rail-road rapidity, and which give a pleasure not unlike that produced by exhilarating draughts. Business is become a race, and is hurried on by the excitement of great risks, and the hope of great profits. Even religion partakes the general restlessness. In some places, extravagant measures, which storm the nervous system, and drive the more sensitive to the borders of insanity, are resorted to for its promotion. Every where people go to church to be excited rather than improved. This thirst for stim-

ulants cannot be shut up in certain spheres. It spreads through and characterises the community. It pervades those classes, who, unhappily, can afford themselves but one strong stimulus, intoxicating liquor ; and among these, the spirit of the age breaks out in intemperance.

IV. I have now set before you some of the causes of intemperance in our present social state ; and this I have done that you may feel that society, in all its ranks, especially in the highest, is bound in justice to resist the evil ; and not only justice, but benevolence pleads with us to spare no efforts for its prevention or cure. The thought that in the bosom of our society, are multitudes standing on the brink of perdition, multitudes who are strongly tempted to debase and destroy their rational nature, to sink into brutal excess, to seal their ruin in this world and in the world to come, ought to weigh on us as a burden, ought to inspire deeper concern than the visitation of pestilence, ought to

rouse every man, who has escaped this degradation, to do what he may to rescue the fallen, and still more, to save the falling.

The question now comes, how shall we arrest, how suppress this great evil? Such is our last enquiry, and to this I answer, there are two modes of action. To rescue men, we must act on them inwardly or outwardly. We must either give them strength within to withstand the temptations to intemperance, or we must remove these temptations without. We must increase the power of resistance, or diminish the pressure which is to be resisted. Both modes of influence are useful, but the first incalculably the most important. No man is safe against this foe, but he who is armed with moral force, with strength in his own soul, with the might of principle, and a virtuous will. The great means, then, of repressing intemperance in those portions of society which are most exposed to it, is to communicate to them, or awaken in them, moral strength, the power of self-denial, a nobler and more vigorous

action of conscience and religious principle. In other words, to save the laboring and poor from intemperance, we must set in action amongst them, the means of intellectual, moral, and religious improvement. We must strive to elevate them as rational and moral beings, to unfold their highest nature. It is idle to think, that whilst these classes remain the same in other respects, they can be cured of intemperance. Intemperance does not stand alone in their condition and character. It is a part or sign of general degradation. It can only be effectually removed by exalting their whole character and condition. To heal a diseased limb or organ, you must relieve and strengthen the whole body. So it is with the mind. We cannot, if we would, remove those vices from the poor, which are annoying to ourselves, and leave them, in other respects, as corrupt as before. Nothing but a general improvement of their nature, can fortify them against the crimes which make them scourges alike to themselves, and to their race.

And how may moral strength, force of principle, be communicated to the less prosperous classes of society? I answer first, the surest means is, to increase it among the more favored. All classes of a community have connexions, sympathies. Let selfishness and sensuality reign among the prosperous and educated, and the poor and uneducated will reflect these vices in grosser forms. That man is the best friend to temperance among high and low, whose character and life express clearly and strongly moral energy, self-denial, superiority to the body, superiority to wealth, elevation of sentiment and principle. The greatest benefactor to society is not he who serves it by single acts, but whose general character is the manifestation of a higher life and spirit than pervades the mass. Such men are the salt of the earth. The might of individual virtue surpasses all other powers. The multiplication of individuals of true force and dignity of mind, would be the surest of all omens of the suppression of intemperance in every condition of society.



Another means is, the cultivation of a more fraternal intercourse than now exists between the more and less improved portions of the community. Our present social barriers and distinctions, in so far as they restrict sympathy, and substitute the spirit of caste, the bigotry of rank, for the spirit of humanity, for reverence of our common nature, ought to be reprobated as gross violations of the christian law. Those classes of society which have light, strength, and virtue, are bound to communicate these to such as want them. The weak, ignorant, falling and fallen ought not to be cut off from their more favored brethren, ought not to be left to act continually and exclusively on one another, and thus to propagate their crimes and woes without end. The good should form a holy conspiracy against evil, should assail it by separate and joint exertion, should approach it, study it, weep and pray over it, and throw all their souls into efforts for its removal. My friends, you whom God has prospered, whom he has enlightened, in whose hearts he has

awakened a reverence for himself, what are you doing for the fallen, the falling, the miserable of your race? When an improved christian thinks of the mass of unpitied, unfriended guilt in this city, must he not be shocked at the hardness of all our hearts? Are we not all of one blood, one nature, one heavenly descent; and are outward distinctions, which to-morrow are to be buried forever in the tomb, to divide us from one another, to cut off the communications of brotherly sympathy and aid? In a christian community, not one human being should be left to fall, without counsel, remonstrance, sympathy, encouragement, from others more enlightened and virtuous than himself. Say not this cannot be done. I know it cannot be done without great changes in our habits, views, feelings; but these changes must be made. A new bond must unite the scattered portions of men. A new sense of responsibility must stir up the enlightened, the prosperous, the virtuous. Christianity demands this. The progress of society demands it.

I see blessed omens of this, and they are among the brightest features of our times.

Again, to elevate and strengthen the more exposed classes of society, it is indispensable that a Higher Education should be afforded them. We boast of the means of education afforded to the poorest here. It may be said with truth, in regard to both rich and poor, that these means are very deficient. As to moral education, hardly any provisions are made for it in our public schools. To educate is something more than to teach those elements of knowledge which are needed to get a subsistence. It is to exercise and call out the higher faculties and affections of a human being. Education is not the authoritative, compulsory, mechanical training of passive pupils, but the influence of gifted and quickening minds on the spirits of the young. Such education is, as yet, sparingly enjoyed, and cannot be too fervently desired. Of what use, let me ask, is the wealth of this community, but to train up a better generation than ourselves? Of what use, I ask, is

freedom, except to call forth the best powers of all classes and of every individual? What, but human improvement, is the great end of society? Why ought we to sustain so anxiously republican institutions, if they do not tend to form a nobler race of men, and to spread nobleness through all conditions of social life? It is a melancholy and prevalent error among us, that persons in the laboring classes, are denied by their conditions any considerable intellectual improvement. They must live, it is thought, to work, not to fulfil the great end of a human being, which is to unfold his divinest powers and affections. But it is not so. The poorest child might, and ought to have liberal means of self-improvement; and were there a true reverence among us for human nature and for christianity, he would find them. In a letter, recently received from a most intelligent traveller in Germany, I am informed, that in certain parts of that country, there is found, in the most depressed classes, a degree of intellectual culture, not generally supposed

to consist with their lot ; that a sense of the beautiful in nature and art produces much happiness in a portion of society, which among us is thought to be disqualified for this innocent and elevated pleasure ; that the teaching in sunday schools is in some places more various than here, and that a collection of books, and a degree of scientific knowledge may be met in cottages far inferior to the dwellings of our husbandmen. "In short," my friend adds, "I have seen abundant proof, that intellectual culture, as found here, spreads its light and comfort through a class, that hardly exists at all with us, or where it does exist, is generally supposed to labor under a degree of physical wretchedness inconsistent with such culture." Information of this kind should breathe new hope into philanthropic labors for the intellectual and moral life of every class in society. How much may be done in this city to spread knowledge, vigor of thought, the sense of beauty, the pleasures of the imagination and the fine arts, and above all, the influences of religion,

through our whole community! Were the prosperous and educated to learn, that after providing for their families, they cannot better employ their possessions and influence, than in forwarding the improvement and elevation of society, how soon would this city be regenerated! How many generous spirits might be enlisted here by a wise bounty in the work of training their fellow-creatures! Wealth cannot be better used, than in rescuing men of vigorous and disinterested minds from worldly toils and cares, in giving them time and opportunity for generous self-culture, and in enabling them to devote their whole strength and being to a like culture of their race. The surest mark of a true civilization is, that the arts which minister to sensuality decrease, and spiritual employments are multiplied, or that more and more of the highest ability in the state is withdrawn from labors for the animal life, and consecrated to the work of calling forth the intellect, the imagination, the conscience, the pure affections, the moral energy of the community at large, and especially, of the young. What is

now wasted among us in private show and luxury, if conscientiously and wisely devoted to the furnishing of means of generous culture to all classes among us, would render this city the wonder and joy of the whole earth. What is thus wasted might supply not only the means of education in the sciences, but in the refined arts. Music might here be spread as freely as in Germany, and be made a lightener of toil, a cheerer of society, a relief of loneliness, a solace in the poorest dwellings. Still more, what we now waste would furnish this city, in a course of years, with the chief attractions of Paris, with another Louvre, and with a Garden of Plants, where the gifted of all classes might have opportunity to cultivate the love of nature and art. Happily, the cause of a higher education begins to find friends here. Thanks to that enlightened and noble-minded son of Boston, whose ashes now slumber on a foreign shore, but who has left to his birth-place a testimony of filial love, in his munificent bequest for the diffusion of liberal in-

struction through this metropolis. Honored be the name of Lowell, the intellectual benefactor of his native city! A community, directing its energies chiefly to a higher education of its rising members, to a generous development of human nature, would achieve what as yet has not entered human thought; and it is for this end, that we ought to labor. Our show, and our luxury, how contemptible in comparison with the improvement of our families, neighborhood, and race!

Allow me here to express an earnest desire, that our legislators, provoked to jealousy by the spirit of improvement in other states, and moved by zeal for the ancient honor of this Commonwealth, may adopt some strong measures for the advancement of education among us. We need an institution for the formation of better teachers; and until this step is taken, we can make no important progress. The most crying want in this Commonwealth is the want of accomplished teachers. We boast of our schools; but our schools do comparatively



little, for want of educated instructors. Without good teaching, a school is but a name. An institution for training men to train the young, would be a fountain of living waters, sending forth streams to refresh present and future ages. As yet, our legislators have denied to the poor and laboring classes this principal means of their elevation. We trust they will not always prove blind to the highest interest of the state.

We want better teachers and more teachers for all classes of society, for rich and poor, for children and adults. We want that the resources of the community should be directed to the procuring of better instructors as its highest concern. One of the surest signs of the regeneration of society will be, the elevation of the art of teaching to the highest rank in the community. When a people shall learn, that its greatest benefactors and most important members are men devoted to the liberal instruction of all its classes, to the work of raising to life its buried intellect, it will have opened to itself

the path of true glory. This truth is making its way. Socrates is now regarded as the greatest man in an age of great men. The name of King has grown dim before that of Apostle. To teach, whether by word or action, is the highest function on earth. It is commonly supposed, that instructors are needed only in the earlier years of life. But ought the education of a human being ever to cease? And may it not always be forwarded by good instruction? Some of us, indeed, can dispense with all teachers save the silent book. But to the great majority, the voice of living teachers is an indispensable means of cultivation. The discovery and supply of this want would give a new aspect to a community. Nothing is more needed, than that men of superior gifts and of benevolent spirit, should devote themselves to the instruction of the less enlightened classes in the great end of life, in the dignity of their nature, in their rights and duties, in the history, laws, and institutions of their country, in the philosophy

of their employments, in the laws, harmonies and productions of outward nature and especially, in the art of bringing up children in health of body, and in vigor and purity of mind. We need a new profession or vocation, the object of which shall be to wake up the intellect in those spheres where it is now buried in habitual slumber. We honor, and cannot too much honor the philanthropist, who endows permanent institutions for the relief of human suffering; but not less good, I apprehend, would be accomplished by enquiring for and seizing on men of superior ability and disinterestedness, and by sending them forth to act immediately on society. A philanthropist, who should liberally afford to one such man the means of devoting himself to the cultivation of the poorer classes of society, would confer invaluable good. One gifted man, with his heart in the work, who should live among the uneducated, to spread useful knowledge and quickening truth, by conversation and books, by frank and friendly intercourse, by en-

couraging meetings for improvement, by forming the more teachable into classes and giving to these the animation of his presence and guidance, by bringing parents to an acquaintance with the principles of physical, intellectual and moral education, by instructing families in the means and condition of health, by using, in a word, all the methods which an active, generous mind would discover or invent for awakening intelligence and moral life; one gifted man, so devoted, might impart a new tone and spirit to a considerable circle; and what would be the result, were such men to be multiplied and combined, so that a community might be pervaded by their influence? We owe much to the writings of men of genius, piety, science and exalted virtue. But most of these remain shut up in narrow spheres. We want a class of liberal instructors, whose vocation it shall be to place the views of the most enlightened minds within the reach of a more and more extensive portion of their fellow-creatures. The

wealth of a community should flow out like water for the preparation and employment of such teachers, for enlisting powerful and generous minds in the work of giving impulse to their race. Jesus Christ, in instituting the ministry laid the foundation of the intellectual and moral agency which I now urge. On this foundation we ought to build more and more, until a life-giving influence shall penetrate all classes of society. What a painful thought is it, that such an immense amount of intellectual and moral power, of godlike energy, is this very moment lying dead among us! Can we do nothing for its resurrection? Until this be done, we may lop off the branches of intemperance; but its root will live; and happy shall we be if its poisonous shade do not again darken our land.—Let it not be said that the laborious can find no time for such instruction as is now proposed. More or less leisure, if sought, can be found in almost every life. Nor let it be said that men, able and disposed to carry on this work, must not be looked for in such a world as

ours. Christianity, which has wrought so many miracles of beneficence, which has sent forth so many apostles and martyrs, so many Howards and Clarksons, can raise up laborers for this harvest also. Nothing is needed but a new pouring out of the spirit of Christian love, nothing but a new comprehension of the brotherhood of the human race, to call forth efforts which seem impossibilities in a self-seeking and self-indulging age.

I will add but one more means of giving moral power and general improvement to those portions of the community, in which intemperance finds its chief victims. We must not only promote education in general, but especially send among them Christian instruction, Christian teachers, who shall be wholly devoted to their spiritual welfare. And here, I cannot but express my joy at the efforts made for establishing a ministry among the poor in this and other cities. Though not sustained as it should be, it yet subsists in sufficient vigor to show what it

can accomplish. I regard this institution, as among the happiest omens of our times. It shows, that the spirit of him who came to seek and to save that which was lost, is not dead among us. Christianity is the mighty power before which intemperance is to fall. Christianity, faithfully preached, assails and withstands this vice, by appealing, as nothing else can, to men's hopes and fears, by speaking to the conscience in the name of the Almighty Judge, by speaking to the heart in the name of the Merciful Father, by proffering strength to human weakness and pardon to human guilt, by revealing to men an immortal nature within, and an eternal state before them, by spreading over this life a brightness borrowed from the life to come, by awakening generous affections, and binding man by new ties to God and his race. But Christianity, to fulfil this part of its mission, to reach those who are most exposed to intemperance, must not only speak in the churches where these are seldom found, but must enter their dwellings in the per-

sons of its ministers, must commune with them in the language of friendship, must take their children under its guardianship and control. The ministry for the poor, sustained by men worthy of the function, will prove one of the most powerful barriers ever raised against intemperance.

The means of suppressing this vice, on which I have hitherto insisted, have for their object to strengthen and elevate the whole character of the classes most exposed to intemperance. I would now suggest a few means fitted to accomplish the same end, by diminishing or removing the temptations to this vice.

The first means, which I shall suggest of placing a people beyond the temptations to intemperance is to furnish them with the means of innocent pleasure. This topic, I apprehend, has not been sufficiently insisted on. I feel its importance and propose to enlarge upon it, though some of the topics which I may introduce may seem to some hardly consistent with the gravity of this oc-



casion. We ought not, however, to respect the claims of that gravity which prevents a faithful exposition of what may serve and improve our fellow creatures.

I have said, a people should be guarded against temptation to unlawful pleasures by furnishing the means of innocent ones. By innocent pleasures I mean such as excite moderately ; such as produce a cheerful frame of mind, not boisterous mirth ; such as refresh, instead of exhausting the system ; such as recur frequently, rather than continue long ; such as send us back to our daily duties invigorated in body and in spirit ; such as we can partake in the presence and society of respectable friends ; such as consist with and are favorable to a grateful piety ; such as are chastened by self-respect, and are accompanied with the consciousness, that life has a higher end than to be amused. In every community there *must* be pleasures, relaxations and means of agreeable excitement ; and if innocent ones are not furnished, resort will be had to criminal. Man

was made to enjoy, as well as to labor ; and the state of society should be adapted to this principle of human nature. France, especially before the revolution, has been represented as a singularly temperate country ; a fact to be explained, at least in part, by the constitutional cheerfulness of that people, and by the prevalence of simple and innocent gratifications, especially among the peasantry. Men drink to excess very often to shake off depression, or to satisfy the restless thirst for agreeable excitement, and these motives are excluded in a cheerful community. A gloomy state of society, in which there are few innocent recreations, may be expected to abound in drunkenness, if opportunities are afforded. The savage drinks to excess, because his hours of sobriety are dull and unvaried, because, in losing the consciousness of his condition and his existence, he loses little which he wishes to retain. The laboring classes are most exposed to intemperance, because they have at present few other pleasurable

excitements. A man, who, after toil, has resources of blameless recreation, is less tempted than other men to seek self-oblivion. He has too many of the pleasures of a man, to take up with those of a brute. Thus the encouragement of simple, innocent enjoyments is an important means of temperance.

These remarks show the importance of encouraging the efforts, which have commenced among us, for spreading the accomplishment of Music through our whole community. It is now proposed that this shall be made a regular branch in our schools; and every friend of the people must wish success to the experiment. I am not now called to speak of all the good influences of music, particularly of the strength which it may and ought to give to the religious sentiment, and to all pure and generous emotions. Regarded merely as a refined pleasure, it has a favorable bearing on public morals. Let taste and skill in this beautiful art be spread among us, and every family will have

a new resource. Home will gain a new attraction. Social intercourse will be more cheerful, and an innocent public amusement will be furnished to the community. Public amusements, bringing multitudes together to kindle with one emotion, to share the same innocent joy, have a humanizing influence ; and among these bonds of society, perhaps no one produces so much unmixed good as music. What a fulness of enjoyment has our Creator placed within our reach, by surrounding us with an atmosphere which may be shaped into sweet sounds ? And yet this goodness is almost lost upon us, through want of culture of the organ by which this provision is to be enjoyed.

Dancing is an amusement, which has been discouraged in our country by many of the best people, and not without reason. Dancing is associated in their minds with balls ; and this is one of the worst forms of social pleasure. The time consumed in preparation for a ball, the waste of thought upon it, the extravagance of dress, the late hours,

the exhaustion of strength, the exposure of health, and the languor of the succeeding day,—these and other evils, connected with this amusement, are strong reasons for banishing it from the community. But dancing ought not therefore to be proscribed. On the contrary, balls should be discouraged for this among other reasons, that dancing, instead of being a rare pleasure, requiring elaborate preparation, may become an every day amusement, and may mix with our common intercourse. This exercise is among the most healthful. The body as well as the mind feels its gladdening influence. No amusement seems more to have a foundation in our nature. The animation of youth naturally overflows in harmonious movements. The true idea of dancing entitles it to favor. Its end is, to realize perfect grace in motion; and who does not know, that a sense of the graceful is one of the higher faculties of our nature? It is to be desired, that dancing should become too common among us to be made the object of special preparation as in

the ball ; that members of the same family, when confined by unfavorable weather, should recur to it for exercise and exhilaration ; that branches of the same family should enliven in this way their occasional meetings ; that it should fill up an hour in all the assemblages for relaxation, in which the young form a part. It is to be desired, that this accomplishment should be extended to the laboring classes of society, not only as an innocent pleasure, but as a means of improving the manners. Why shall not gracefulness be spread through the whole community ? From the French nation, we learn that a degree of grace and refinement of manners may pervade all classes. The philanthropist and Christian must desire to break down the partition walls between human beings in different conditions ; and one means of doing this is, to remove the conscious awkwardness, which confinement to laborious occupations is apt to induce. An accomplishment, giving free and graceful movement, though a far weaker bond than

intellectual or moral culture, still does something to bring those who partake it, near each other.

I approach another subject, on which a greater variety of opinion exists than on the last, and that is the Theatre. In its present state, the theatre deserves no encouragement. It is an accumulation of immoral influences. It has nourished intemperance and all vice. In saying this, I do not say that the amusement is radically, essentially evil. I can conceive of a theatre, which would be the noblest of all amusements, and would take a high rank among the means of refining the taste and elevating the character of a people. The deep woes, the mighty and terrible passions, and the sublime emotions of genuine tragedy, are fitted to thrill us with human sympathies, with profound interest in our nature, with a consciousness of what man can do and dare and suffer, with an awed feeling of the fearful mysteries of life. The soul of the spectator is stirred from its depths; and the lethargy, in which so

many live, is roused, at least for a time, to some intenseness of thought and sensibility. The drama answers a high purpose, when it places us in the presence of the most solemn and striking events of human history, and lays bare to us the human heart in its most powerful, appalling, glorious workings. But how little does the theatre accomplish its end? How often is it disgraced by monstrous distortions of human nature, and still more disgraced by profaneness, coarseness, indelicacy, low wit, such as no woman, worthy of the name, can hear without a blush, and no man can take pleasure in without self-degradation. Is it possible that a Christian and a refined people can resort to theatres, where exhibitions of dancing are given fit only for brothels, and where the most licentious class in the community throng unconcealed to tempt and destroy? That the theatre should be suffered to exist in its present degradation is a reproach to the community. Were it to fall, a better drama might spring up in its place.



In the mean time, is there not an amusement, having an affinity with the drama, which might be usefully introduced among us? I mean, Recitation. A work of genius, recited by a man of fine taste, enthusiasm, and powers of elocution, is a very pure and high gratification. Were this art cultivated and encouraged, great numbers, now insensible to the most beautiful compositions, might be waked up to their excellence and power. It is not easy to conceive of a more effectual way of spreading a refined taste through a community. The drama, undoubtedly, appeals more strongly to the passions than recitation; but the latter brings out the meaning of the author more. Shakespeare, worthily recited, would be better understood than on the stage. Then, in recitation, we escape the weariness of listening to poor performers, who, after all, fill up most of the time at the theatre. Recitation, sufficiently varied, so as to include pieces of chaste wit, as well of pathos, beauty and sublimity, is adapted

to our present intellectual progress, as much as the drama falls below it. Should this exhibition be introduced among us successfully, the result would be, that the power of recitation would be extensively called forth, and this would be added to our social and domestic pleasures.

I have spoken in this discourse of intellectual culture, as a defence against intemperance, by giving force and elevation to the mind. It also does great good as a source of amusement ; and on this ground should be spread through the community. A cultivated mind may be said to have infinite stores of innocent gratification. Every thing may be made interesting to it, by becoming a subject of thought or enquiry. Books, regarded merely as a gratification, are worth more than all the luxuries on earth. A taste for literature secures cheerful occupation for the unemployed and languid hours of life ; and how many persons, in these hours, for want of innocent resources, are now impelled to coarse and brutal pleasures. How many

young men can be found in this city, who, unaccustomed to find a companion in a book, and strangers to intellectual activity, are almost driven, in the long dull evenings of winter, to haunts of intemperance, and depraving society. It is one of the good signs of the times, that lectures on literature and science are taking their place among our public amusements, and attract even more than theatres. This is one of the first fruits of our present intellectual culture. What a harvest may we hope for from its wider diffusion !

In these remarks, I have insisted on the importance of increasing innocent gratifications in a community. Let us become a more cheerful, and we shall become a more temperate people. To increase our susceptibility of innocent pleasure, and to remove many of the sufferings which tempt to evil habits, it would be well if physical, as well as moral education were to receive greater attention. There is a puny, half-healthy, half-diseased state of the body, too common

among us, which, by producing melancholy and restlessness, and by weakening the energy of the will, is a strong incitement to the use of hurtful stimulants. Many a case of intemperance has had its origin in bodily infirmity. Physical vigor is not only valuable for its own sake, but it favors temperance, by opening the mind to cheerful impressions, and by removing those indescribable feelings of sinking, disquiet, depression, which experience alone can enable you to understand. I have pleaded for mental culture ; but nothing is gained by sacrificing the body to the mind. Let not intellectual education be sought at the expense of health. Let not our children in their early years be instructed, as is too common, in close, unventilated rooms, where they breathe for hours a tainted air. Our whole nature must be cared for. We must become a more cheerful, animated people ; and for this end we must propose, in our systems of education, the invigoration of both body and mind.

I am aware that the views now expressed

may not find unmixed favor with all the friends of temperance. To some, perhaps to many, religion and amusement seem mutually hostile, and he who pleads for the one, may fall under suspicion of unfaithfulness to the other. But to fight against our nature, is not to serve the cause of piety or sound morals. God, who gave us our nature, who has constituted body and mind incapable of continued effort, who has implanted a strong desire for recreation after labor, who has made us for smiles much more than for tears, who has made laughter the most contagious of all sounds, whose Son hallowed a marriage feast by his presence and sympathy, who has sent the child fresh from his creating hand to develope its nature by active sports, and who has endowed both young and old with a keen susceptibility of enjoyment from wit and humor,—He, who has thus formed us, cannot have intended us for a dull, monotonous life, and cannot frown on pleasures which solace our fatigue and refresh our spirits for coming toils. It is not

only possible to reconcile amusement with duty, but to make it the means of more animated exertion, more faithful attachments, more grateful piety. True religion is at once authoritative and benign. It calls us to suffer, to die, rather than to swerve a hair's breadth from what God enjoins as right and good ; but it teaches us, that it is right and good, in ordinary circumstances, to unite relaxation with toil, to accept God's gifts with cheerfulness, and to lighten the heart, in the intervals of exertion, by social pleasures. A religion, giving dark views of God, and infusing superstitious fear of innocent enjoyment, instead of aiding sober habits, will, by making men abject and sad, impair their moral force, and prepare them for intemperance as a refuge from depression or despair.

Two other means remain to be mentioned for removing the temptations to intemperance, and these are, the discouragement of the use, and the discouragement of the sale of ardent spirits in the community.

First, we should discourage the use of ardent spirits in the community. It is very plain, too plain to be insisted on, that to remove what intoxicates, is to remove intoxication. In proportion as ardent spirits are banished from our houses, our tables, our hospitalities, in proportion as those who have influence and authority in the community, abstain themselves, and lead their dependents to abstain from their use, in that proportion, the occasions of excess must be diminished, the temptations to it must disappear. It is objected, I know, that if we begin to give up what others will abuse, we must give up every thing, because there is nothing which men will not abuse. I grant, that it is not easy to define the limits at which concessions are to stop. Were we called on to relinquish an important comfort of life, because others were perverting it into an instrument of crime and woe, we should be bound to pause and deliberate before we act. But no such plea can be set up in the case before us. Ardent spirits are not an important comfort,

and in no degree a comfort. They give no strength ; they contribute nothing to health ; they can be abandoned without the slightest evil. They aid men neither to bear the burden nor to discharge the duties of life ; and in saying this, I stop short of the truth. It is not enough to say, that they never do good ; they generally injure. In their moderate use, they act, in general, unfavorably on body and mind. According to respectable physicians, they are not digested like food, but circulate unchanged like a poison through the system. Like other poisons, they may occasionally benefit as medicines ; but when made a beverage by the healthy, they never do good ; they generally are pernicious. They are no more intended by providence for drink, than opium is designed for food. Consider next, that ardent spirits are not only without benefit, when moderately used, but that they instigate to immoderate use ; that they beget a craving, a feverish thirst, which multitudes want power to resist ; that in some classes of society, great numbers be-



come their victims, are bereft by them of reason, are destroyed in body and soul, destroyed here and hereafter ; that families are thus made desolate, parents hurried to a premature grave, and children trained up to crime and shame. Consider all this, and then judge, as in the sight of God, whether you are not bound to use your whole influence in banishing the use of spirits, as one of the most pernicious habits from the community. If you were to see, as a consequence of this beverage, a loathsome and mortal disease breaking out occasionally in all ranks, and sweeping away crowds in the most depressed, would you not lift up your voices against it ; and is not an evil more terrible than pestilence, the actual, frequent result of the use of spirituous liquors ? That use you are bound to discourage ; and how ? By abstaining wholly yourselves, by excluding ardent spirits wholly from your tables, by giving your whole weight and authority to abstinence. This practical, solemn testimony, borne by the good and respectable, cannot but spread a

healthful public sentiment through the whole community. This is especially our duty at the present moment, when a great combined effort of religious and philanthropic men is directed against this evil, and when an impression has been made on the community, surpassing the most sanguine hopes. At the present moment, he who uses ardent spirits, or introduces them into his hospitalities, virtually arrays himself against the cause of temperance and humanity. He not merely gives an example to his children and his domestics, which he may one day bitterly rue ; he withstands the good in their struggles for the virtue and happiness of mankind. He forsakes the standard of social reform, and throws himself into the ranks of its foes.

After these remarks, it will follow, that we should discourage the sale of ardent spirits. What ought not to be used as a beverage, ought not to be sold as such. What the good of the community requires us to expel, no man has a moral right to supply. That intemperance is dreadfully multiplied by the

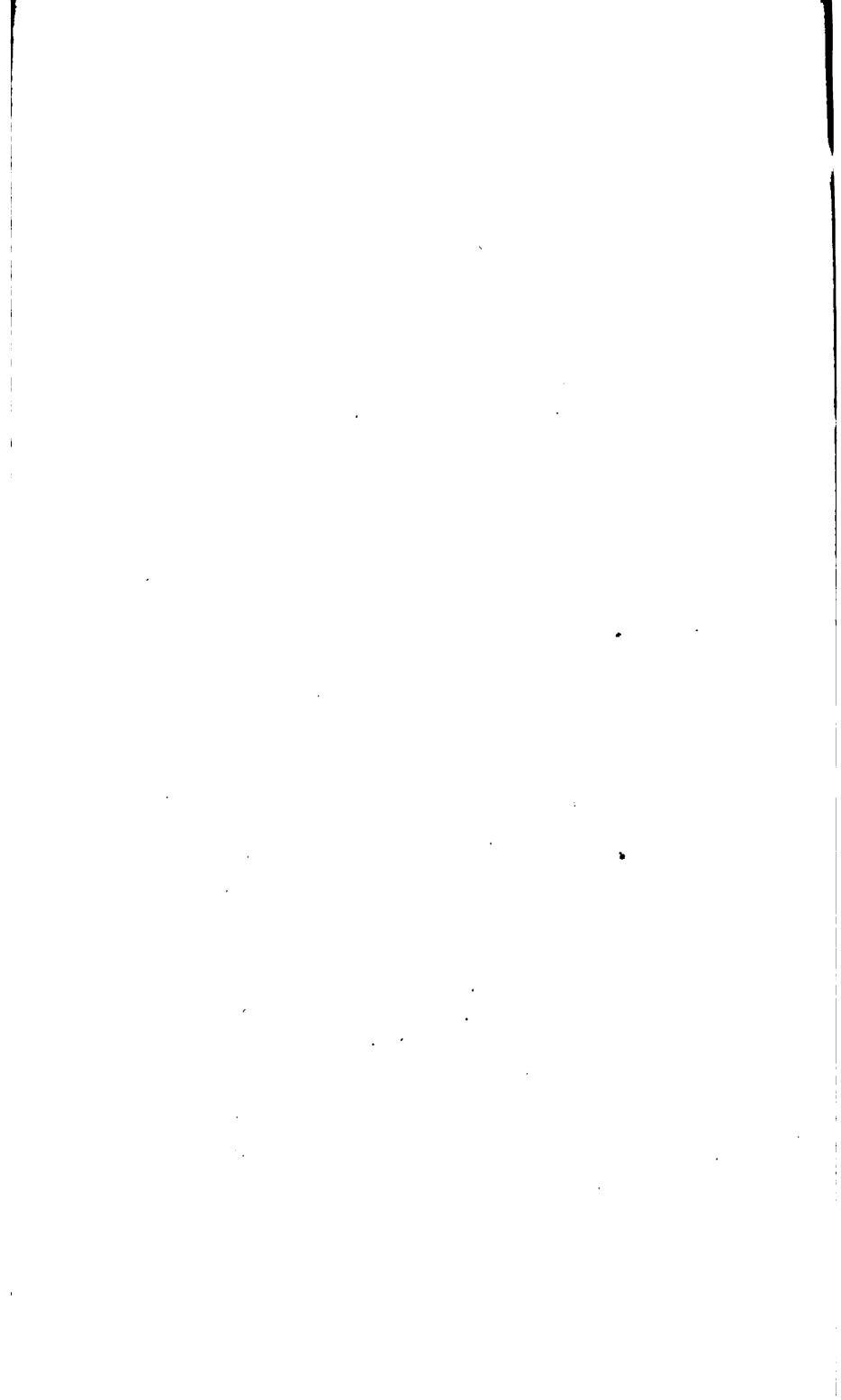
number of licensed shops for the retailing of spirits, we all know. That these should be shut, every good man desires. Law, however, cannot shut them except in a limited extent, or only in a few favored parts of the country. Law is here the will of the people, and the legislature can do little, unless sustained by the public voice. To form, then, an enlightened and vigorous public sentiment, which will demand the suppression of these licensed nurseries of intemperance, is a duty to which every good man is bound, and a service in which each may take a share. And not only should the vending of spirits in these impure haunts be discouraged; the vending of them by respectable men should be regarded as a great public evil. The retailer takes shelter under the wholesale dealer, from whom he purchases the pernicious draught; and has he not a right so to do? Can we expect that he should shrink from spreading on a small scale, what others spread largely without rebuke? Can we expect his conscience to be sensitive, when he

treads in the steps of men of reputation? Of the character of those who vend spirits, I do not judge. They grew up in the belief of the innocence of the traffic, and this conviction they may sincerely retain. But error, though sincere, is error still. Right and wrong do not depend on human judgment or human will. Truth and duty may be hidden for ages; but they remain unshaken as God's throne; and when, in the course of his providence, they are made known to one or a few, they must be proclaimed, whoever may be opposed. Truth, truth, is the hope of the world. Let it be spoken in kindness, but with power.

Some of the means of withstanding intemperance have now been stated. Other topics, were there time, I should be glad to offer to your attention. But I must pause.—I will only add, that every lover of his race has strong encouragement to exert himself for the prevention of intemperance. The striking success of societies instituted for this and should give animation and hope.

But even had these associations and these efforts failed, I should not despair. From the very terribleness of the evil, we may derive incitement and hope in our labors for its suppression. It cannot be, that God has created moral beings to become brutes, or placed them in circumstances irresistibly impelling them to this utter renunciation of the proper good of their nature. There are, there must be means of prevention or cure for this deadliest moral disease. The unhappiness is, that too many of us, who call ourselves the friends of temperance, have not virtue and love enough to use powerfully the weapons of the spirit, for the succor of the tempted and fallen. We are ourselves too sensual, to rescue others from sensuality. The difference between us and the intemperate man is too small, to fit us for his deliverance. But that there are means of withstanding intemperance; that it is the design and tendency of Christianity to raise up men fit and worthy to wield these means; and that there are always some, who are prepared to lead

the way in this holy work, I cannot doubt. I see, indeed, a terrible energy in human appetites and passions. But I do not faint. Truth is mightier than error; virtue, than vice; God, than the evil man. In contending earnestly against intemperance, we have the help and friendship of Him who is Almighty. We have allies in all that is pure, rational, divine in the human soul, in the progressive intelligence of the age, in whatever elevates public sentiment, in religion, in legislation, in philosophy, in the yearnings of the parent, in the prayers of the Christian, in the teachings of God's house, in the influences of God's Spirit. With these allies, friends, helpers, let good men not despair, but be strong in the faith, that, in due time, they shall reap, if they faint not.



## NOTES.

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### NOTE A.

I was requested, just before delivering this discourse, to point out one cause of intemperance in this city, and that is, the lateness of the hours to which our evening parties are continued. In consequence of this usage, a valuable portion of the community, the hackney coachmen, are exposed to the intensest cold, to the exhaustion attending want of rest, and to other unfavorable influences, which too often issue in ruinous habits. It is morally wrong, to subject any class of society to such severe temptations. These late hours are, in every view, objectionable. They do much to disturb the order of families. The domestics must sit up late. Of course the habit of early rising is interfered with; domestic religion is excluded; and the whole day is often yielded to languor and listlessness, a just punishment of the dissipation of the preceding night. Physicians condemn this custom as injurious to health, especially to the health of young women. This usage is the more to be regretted, as it is one of the manifestations of that propensity to servile imitation of the old world, which exposes our country to the ridicule of foreigners, which takes from it the freshness, originality, simplicity, belonging to a new people, and which is singularly hostile to the spirit of a republic. In England, where an aristocracy, loaded with wealth, and disdaining labor, can afford to



spend much of the day in bed, it is not wonderful, that late hours should become a badge of rank and fashion. But in a country like this, where almost all must work for a living, and are bound to be early at work, an imitation of England, in this particular, is as preposterous as it is culpable. We boast of national independence. Shall we never have moral independence? To return to the evil complained of in the beginning of this note. Coachmen ought not to be exposed as they are. It should be laid down as a rule, by those who attend parties, that they will take leave at the moment, when the coach, agreeably to their orders, arrives at the door. Their humanity should plead for the men and horses shivering at midnight in the street, in the depth of a northern winter.

It is to be regretted that frivolous and fashionable people, who have no comprehension of the purpose or true happiness of life, should have so much the control of our pleasures, should dictate our dress, expenses, hours, &c. How is it, that in an age of intellectual refinement, we cannot have delightful social interviews without wasteful show? The retrenchment of what is worse than thrown away in our social intercourse, would furnish our city with the noblest works of art, and with means of improvement by which every class would be carried forward.

It is said, that our evening parties are open to the charge of favoring intemperance. It is said on the best authority, that the good habits of not a few, especially of the young, are endangered by the freer use of the sparkling wines, which fashion has sanctioned.—I think it right and useful to notice these particulars, as they have been suggested to me by the friends of temperance. At the same time, I do not rely on the exposure of particular abuses, as the chief means of their cure. Evil usages deserve notice, chiefly

as they indicate a want of principle, a radical corruption in the community; and the great means of removing them, is not to denounce them singly, or in mass, but to strike at their root, to lay bare the deep worldliness, sensuality, and impiety from which they spring, and to regenerate society by breathing more and more widely into individuals, the pure, disinterested, fearless spirit of Christianity.

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## NOTE B.

I have spoken of the causes of intemperance which are found in our state of society. I should wrong, however, the community to which I belong, were I to leave the impression, that our social condition offers nothing but incitements to this vice. It presents obstacles as well as affords facilities to it. And this ought to be understood, as an encouragement to the efforts, which, according to the preceding remarks, we are bound to make for its suppression. The growth of intelligence among us, is a powerful antagonist to intemperance. In proportion as we awaken and invigorate men's faculties, we help them to rise above a brutal life; we take them out of the power of the present moment, enlarge their foresight, give them the means of success in life, open to them sources of innocent pleasure, and prepare them to bear part in respectable society. It is true, that intelligence or knowledge is not virtue. It may not overcome selfishness; but it makes our self-love wiser and more reflecting, gives us a better understanding of our own interests, teaches prudence if not beneficence,

and in this way, is a powerful guardian against ruinous excess. We have another defence against intemperance in our freedom. Freedom nourishes self-respect, and by removing all obstructions to exertion, by opening to men the means of bettering their lot, favors an animated, hopeful industry, thus rescuing a people from depression, despondence and languor, which are among the chief temptations to brutalizing excess. It is indeed said, that freedom generates all forms of licentiousness, and, consequently, intemperance. But it is, I believe, a well-established fact, that this vice has decreased since our struggle for independence. The habits and manners of the last generation were more perilous to temperance than our own. Social intercourse was more deformed by excess. Men in mature life visited taverns, and the young could not meet, without the danger of drowning reason in wine. It is a false notion, that we are wholly indebted for our present reform in this particular to temperance societies. These have done great good, and deserve great praise; but the influence which is now carrying us on preceded them. They are its effects, not causes. An important change of habits had commenced before their institution, and this seems to me an important view, and one of the chief encouragements to joint and individual exertion for the suppression of this vice. Did I believe, that our present social condition offered nothing but materials to intemperance, that it excluded all contrary influences, and that our whole hope for stemming this evil rested on the temperance societies, I should be tempted to despond. Such societies can avail little, except when they act in concurrence with causes in the condition of society. Such causes exist, and one great use of temperance societies is to bring them into more energetic and extensive action.

## NOTE C.

I have not insisted on one of the means of temperance on which great stress has been laid, that is, the influence of Public Opinion. To bring this to bear against intemperance, has been regarded by not a few as the chief method of subduing the evil. Too much, I think, is hoped from it. One obvious remark is, that the classes most exposed to intemperance are removed very much from the power of public opinion. But passing over this, I think we generally look to this influence for more than it can accomplish. We lay upon it a greater weight than it can bear. Public opinion may even work against the cause which it is meant to support, when made a substitute for individual exertion. A man, temperate because public opinion exacts it, has not the virtue of temperance, nor a stable ground of temperate habits. The remark is especially applicable to these times. Opinion, in former days, was more permanent than at present. There were few or no causes in operation to unsettle general convictions. Society was cast into fixed forms. Ages past away, and slight changes were seen in manners, and in modes of thinking. But the present is a revolutionary age. Society, breaking from its old moorings, is tossed on a restless and ever-stormy ocean. Opinion no longer affords that steady guidance, which in former times supplied the place of private judgment and individual principle. There is no truth, which sophistry does not now assail, no falsehood which may not become a party bond. The great work to which religion and benevolence are now called, is not to sweep away multitudes by storm, not to lay on men the temporary, brittle chains of opinion, but to fix deep, rational conviction in individ-

uals, to awaken the reason to eternal truth and the conscience to immutable duty. We are apt to labor to secure to virtue the power of fashion. We must secure to it the power of conviction. It is the essence of fashion to change. Nothing is sure but truth. No other foundation can sustain a permanent reform. The temperance, which rests on other men's opinions and practice, is not a man's own virtue, but a reflection of what exists around him. It lies on the surface. It has not penetrated the soul.

That opinion may exert a great and useful influence, is not denied ; but it must be enlightened opinion, appealing to the reason and the conscience of the individual ; not to passion, interest, or fear, nor proscribing all who differ. We want public opinion to bear on temperance, but to act rationally, generously, not passionately, tyrannically, and with the spirit of persecution. Men cannot be driven into temperance. Let the temperate become a party, and breathe the violence of party, and they will raise up a party as violent as their own. The friends of truth must not call passion to their aid, for the erroneous and vicious have a greater stock of passion than they, and can wield this weapon to more effect. It is not by numbers or a louder cry, that good men are to triumph over the bad. Their goodness, their consciousness of truth, and universal love must be manifested in clear, strong, benevolent appeals to the reason and heart. They must speak in the tone of the friend of their race. This will do infinitely more than the clamor of hosts.

It seems to me an important remark, that public opinion cannot do for virtue what it does for vice. It is the essence of virtue to look above opinion. Vice is consistent with, and very often strengthened by entire subserviency to it.

It is a motive to be cautiously used, because the mind, which passively yields to it, will find it a debilitating, rather than an invigorating influence. The moral independence which can withstand public sentiment, is men's only safety. Whenever public sentiment shall be enlightened enough to promote this superiority to itself, it will be a noble spring. In proportion as it wars against this self-subsistence, it subverts the only foundation of substantial, enduring reform.

It is sometimes very hazardous to attempt to extirpate a common vice by making it disgraceful, and passing on it a sentence of outlawry. If, indeed, the vice be confined to the poor and obscure, the brand of infamy may easily be fixed on it ; but when it spreads higher and is taken under the protection of fashion, it cannot only parry the weapon of disgrace in the hand of its adversaries, but turn this against them. Fashion is singularly expert in the use of ridicule. What it wants in reason, it can supply in sneers and laughter. Sometimes it puts on indifference as a coat of mail. It has especially the art of attaching the idea of vulgarity to a good cause, and what virtue has courage to encounter this most dreaded form of opinion ?

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NOTE D.

I have expressed in the preceding address, the sentiments of respect and gratitude due to the munificence of the late John Lowell, Jr., who placed by will a large portion of his ample fortune in the hands of a trustee for the

purpose of securing the means of liberal instruction to this city. In so doing he has brought fresh honor to a name already distinguished among us. I was not particularly acquainted with Mr. Lowell; but his friends bear testimony to the fidelity with which he cultivated his powers, to his thirst for knowledge, and to the strength of his moral and religious principles. I have been favored by the trustee with some extracts from his will, and am happy to lay them before the public.

The bequest will be about 225,000 dollars.

"This bequest," to use the language of the testator, "is for the maintenance and support of public lectures to be delivered in said Boston, upon Philosophy, Natural History, the Arts and Sciences, or any of them as the said trustee, or his successor in said trust, shall from time to time deem expedient for the promotion of the moral, intellectual and physical instruction or education of the citizens of the said city of Boston; giving to the trustee or trustees, for the time being, full power and authority to prescribe such terms or regulations for the admission to the said lectures, as they may think expedient to the public good. The said trustee or trustees being in all respects governed by any directions I may leave in writing."

The directions on the subject of the lectures are as follows :

"1st. In relation to the subjects.

"As the most entire and most important part of true Philosophy appears to me to be that, which shows the connexion between God's revelation and the knowledge of good and evil implanted by Him in our nature; I wish a course of lectures to be given on natural religion, showing its conformity to that of our Saviour. For the more perfect demonstration of those moral and religious pre-

cepts, by which alone, as I believe, men can be sure of happiness in this world and in that to come, I wish a course of lectures to be delivered on the historical and internal evidences in favor of Christianity. \* \* I wish all disputed points of faith and ceremony to be avoided, and the attention of the lecturers to be directed to the moral doctrines of the gospel, stating their opinions if they will, but not engaging in controversy, even on the subject of the penalties of disobedience.

“As the prosperity of my native land, New-England, which is sterile and unproductive, must depend hereafter, as it has heretofore depended, first, on the moral qualities, and secondly, on the intelligence and information of its inhabitants; I am desirous of trying to contribute towards this second object also; and I wish courses of lectures to be delivered on physics and chemistry with their application to the arts, also on botany, zoology and mineralogy connected with their particular utility to man.

“After the establishment of these courses of lectures, should disposable funds remain, or in process of time be accumulated in the hands of the trustee, (for there is a provision in my will touching a gradual accumulation of said funds,) then the trustee may appoint courses of lectures to be delivered on the literature and eloquence of our language and even on those of foreign nations, if he see fit; he may also from time to time establish lectures on any subject that in his opinion the wants and taste of the age may demand. \* \*

“2d. On the appointment and duties of lecturers.

“As infidel opinions appear to me injurious to society, and easily to insinuate themselves into a man's dissertations on any subject, however remote it may be from the subject of religion; no man ought to be appointed a lec-



turer who is not willing to declare and who does not previously declare his belief in the Divine Revelation of the Old and New Testaments, leaving the interpretation thereof to his own conscience.

“ A lecturer may be taken on trial ; but no one shall be appointed for a longer time than four years ; nor from sentiments of delicacy ought his appointment to be renewed when he becomes incapable or superannuated.

“ Each lecturer ought to deliver two courses of lectures on the subject for which he is appointed, one popular, to be delivered three times a week, at an hour convenient to the public, between the beginning of November and that of May ; the latter more abstruse, recondite and particular, to be delivered more frequently and at such times as may suit the convenience of those whose wish it is thoroughly to examine and understand the subject of the lecture. Every lecturer, for whatever time appointed, shall be liable to be removed by the trustee for incapacity, neglect or omitting to perform his engagement.

“ The trustee shall prescribe such rules touching the time, place and mode of delivering the various courses of lectures as he thinks fit, and may change them at his discretion. He shall require of every person attending the lectures to be neatly dressed and of an orderly behaviour. The popular courses always, and the others when practicable, are designed for females as well as males.

“ It will of course be understood that by any direction on the subject of infidel ideas in the former part of this article, I am far from wishing to express or encourage an intolerant spirit. I wish to do neither ; but holding certain opinions that I believe beneficial to society, I am desirous of promoting them, and I leave all judgment to God, who alone discerns the right at all times.”

It is hoped, that this munificent bequest of Mr Lowell will prove the beginning of benefactions for spreading through our community the means of higher instruction. There are many objects for the patronage of men, who have wealth beyond what the happiness of their families requires, and who love and would elevate this city. We need here an extensive collection of natural history, a museum, in which all the kingdoms of nature would be represented, and which should afford to every inquisitive mind among us the means of knowledge in this department. We need, too, a gallery of paintings, sculpture, &c., in which by means of originals, copies, casts and models, all the great works of genius in the fine arts should be placed in our reach. Such a museum and gallery, if opened to the public, would be thronged ; and lectures illustrating them, would draw intelligent hearers from all classes. Establishments of this kind would be at once attractions to strangers, and sources of increasing delight, refinement and instruction to our own citizens. One of the distinctions of Boston, is the eagerness with which such exhibitions are visited. Is it not time to begin with spirit these and similar establishments, which would shed an enduring glory over our city ?

OFFICERS OF THE  
MASSACHUSETTS TEMPERANCE SOCIETY.

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PRESIDENT,  
JOHN C. WARREN,

VICE PRESIDENT,  
HORACE MANN.

RECORDING SECRETARY,  
WALTER CHANNING.

TREASURER,  
CHARLES BROWN.

COUNSELLORS,  
MOSES GRANT,  
JOSHUA B. FLINT,  
SAMUEL K. LOTHROP,  
WILLIAM W. STONE.

## APPENDIX.

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Simultaneous Meetings of the friends of temperance over the civilized world, have been held for some years past, in consequence of a suggestion of the Executive Committee of the American Temperance Society. The Council of the Massachusetts Temperance Society have annually called the attention of the inhabitants of this Commonwealth to this occasion, and now publish the doings of the last meeting in Boston.

The Council regard these meetings with peculiar interest. They know of none more important. What is there more striking in the history of this cause, than this annual coming together of its friends in all countries to which its doctrines have penetrated? They meet to aid each other in their common labor—to mingle their congratulations and their thanksgiving for the past, their hopes and their prayers for the future,—to manifest every where their interest in what they believe to be a good work, and, by the diffusion of knowledge, and light, to add to the numbers of its friends.

To aid, more especially to conduct such a reform is no light undertaking. There must be in it, zeal directed by knowledge, energy by kindness, and independ-

ence with respect. There must come to it deep moral convictions. The motive may be from without, but it must be a moral motive, the love of man, an enlightened interest in his whole welfare, a self-sacrificing humanity. This cause declares intemperance to be the greatest of evils—the means by which it is produced, as wholly opposed to human progress and happiness,—and the making, and the distributing these means as morally wrong. On these few and now generally admitted truths, does this whole reform rest, and the labors of its active friends should all tend to their full development and wide diffusion. For these ends are meetings called, large assemblies of people collected, and the spiritual nature addressed and called upon, to give to this cause support and life. It is an internal reform, or rather its agency is within, and declares itself by what men do. External conduct is here what it always is, the outward manifestation, the visible expression of internal moral convictions, operating powerfully as example, and always doing good.

An objection of apparent weight has been frequently urged by those who have not sympathized with these labors. It is, that the reform has availed itself of combination, of union among its friends, instead of finding its principal means in the enforcement of the highest motives, and in the moral convictions which might grow from them. There is truth in this objection, but not the whole truth. The temperance combination has for its objects to reclaim the drunkard, and to prevent intemperance. Now what so sure a method of accomplishing the first is there, as the diffusion of knowledge abroad, and to every individual, that vast numbers are

engaged in the single, unmixed purpose of restoring the intemperate man to the numberless blessings and enjoyments which intemperance surely destroys. What better, nay, what other method than this public recognition of the evil, and of its remedy, which is made by uniting men together under a wise organization, for the sole purpose of giving and preserving general interest in this great work. Union for such a purpose is sure to invite new friends to itself. It makes a perpetual appeal to the intemperate man to bring himself within the salutary influence of such a union—to enroll himself among its members—to be himself an element, a part in this moral combination, and to pledge himself to be true to its principles and a promoter of its progress. Reason about it as we may, a man's virtue is safer when in the neighborhood of all other good. It gathers to itself strength, and newer and stronger developments from the virtue which surrounds it, or with which it may freely sympathize. A man in such a position feels that he has higher and far nobler relations than are established by all outward and arbitrary distinctions. He has enrolled himself among the good, or with men deeply interested in a good cause, and the conviction which is the strongest with him is, that he is doing for his spiritual and highest nature what it was the design in the gift of that nature for him to do. He rejoices to be one in this mighty combination for humanity's sake, for he knows that he is a part in the noblest ministry. This is the operation of union in a matter like this. It is not a moral pressure or tyranny that will not allow a man to think or act otherwise than it dictates. He learns from it that his highest good consists in being good, and

that the strongest motive which can or does influence him has its rise, and has its power in his own soul. A man's responsibility does not change places in such a scheme. He does not feel that his obligation is wholly, or mainly to the union of which he forms a part. He retains all the responsibility he ever had to his own best nature—his sense of duty—the obligations of truth—the supreme authority of God. He finds in others devoted to the same work, important support—he gets encouragement—he gets sympathy, and who would deny these to a mind so infirm, often so degraded, so sunken, as that mind is which has been yielded to the slavery of intemperance?

How much of what has now been said applies with equal force to the second great object of the temperance union, the *prevention* of intemperance! Men associate, and meetings are held, for obtaining and diffusing useful knowledge concerning temperance. Its principles are investigated, discussed, and enforced in open assemblies, and various and sometimes discordant views are exhibited. All this is but a manifestation of convictions and of interest, and what more sure to give a wise direction and to secure progress to the cause itself. It is not designed as a crusade against vice, but an enforcement of virtue. It accomplishes its object by teaching the whole causes and evils of intemperance, what intemperance is, and what produces it. But it addresses itself ever to the moral nature, and shows how the development, and constant and active energy of this nature is the strongest defence against every form of evil. Thus salutary, and only salutary is union in this and all similar movements of philanthropy.

It seeks to render virtue and good conduct a habit, because it knows and all men must acknowledge the truth of it, that virtue is safest when in habitual exercise—when the every day conduct rests upon the constant operation of principle.

The Council offer these views not as a defence of the course they have adopted and mean steadily to pursue, but as an explanation of their views in contributing what lays in their power to the progress of temperance. They are most anxious that these views should be every where known, for they believe them to be based on truth. In accordance with what has now been said they have continued their labors for the past year. The past winter, a season always most favorable for holding public meetings, has been a time of peculiar interest. Meetings have been almost weekly held in different parts of the city. The Odeon, which accomodates thousands, and churches and chapels, and the remote Mission House, among the rest, have been filled with people who have always manifested a deep interest in the addresses and discussions which have formed the exercises of the meetings. Sunday evening has been for the most part selected for these meetings, as a portion of time best suited for such a purpose.

The Council offer their sincere acknowledgments to those who have taken an active part on these occasions, who have come forward openly as the friends of the cause, and urged upon the assembled crowds, for such they have been, its great truths, its settled principles. Let the good work go on. It has made progress after a manner hardly credible for its rapidity and extent. It



is full of encouragement. The time of question or doubt concerning it has gone by. It is at length felt to be the cause of the whole world. Let us trust that all men will feel it to be their own.

#### FOURTH SIMULTANEOUS ANNIVERSARY,

*By the Juvenile friends of Temperance, at the Odeon, on the afternoon of February 28th.*

At a meeting held in this city on the 15th of February, by delegates from the several temperance societies, it was voted, that, there be in addition to the adult evening celebration, a Juvenile meeting in the afternoon of the Simultaneous Temperance Jubilee. To carry the plan into full effect, the following application was made to the School Committee, and unan-  
imously complied with :—

To SAMUEL A. ELIOT, Esq., and to the gentlemen of the School Committee of the City of Boston.

At a meeting held in this city, on the evening of the date hereof, at which several Temperance Societies were represented, it was unanimously voted—

That a most respectful and earnest solicitation be presented to the Mayor and the gentlemen of the School Committee of the city, requesting that the several public schools in the city, with the exception of the Primary Schools, may be dismissed on the afternoon of the last Tuesday of the present month, (which is the day of the Simultaneous Temperance Meetings throughout the civilized world,) for the purpose of holding upon that afternoon, a Juvenile Temperance meeting at the Odeon.

Highly as we appreciate the intellectual and moral instruction, which the children of the city are receiv-



hundred children from our thirteen public schools, being the first and second classes, were present.

The Rev. Dr. PARKMAN commenced the exercises by Prayer.

The following Hymn was then sung to the tune of "America," (accompanied by the Organ,) all the children standing, and as far as practicable taking a part. The effect was grand, and very impressive :—

#### HYMN.

My country ! 'tis of thee,  
Sweet land of liberty—

Of thee I sing :  
Land where my fathers died ;  
Land of the pilgrim's pride ;  
From every mountain side,  
Let Temp'rance ring.

My native country ! thee—  
Land of the noble free—

Thy name I love :  
I love thy rocks and rills,  
Thy woods and templed hills ;  
My heart with rapture thrills,  
Like that above.

Let music swell the breeze,  
And ring from all the trees,  
Sweet freedom's song ;  
Let infant tongues awake,  
Let all that breathe partake,  
Let rocks their silence break,  
The sound prolong.

Our father's God ! to thee—  
Author of liberty !

To thee we sing :  
Long may our land be bright,

With Temperance' holy light,  
Protect us by thy might,  
Great God, our King !

The children were then addressed on the subject of temperance, by Messrs. Horton, Barnard, Hague, Stevens, Stow, L. G. Pray, H. Edwards, and M. Grant, after which the following Hymn was sung to the tune of Peterborough with fine effect :—

## HYMN.

" 'Tis but a drop," the father said,  
And gave it to his son ;  
But little did he think a work  
Of death was then begun.  
The " drop " that lured him, when the babe  
Scarce lisped his father's name,  
Planted a fatal appetite,  
Deep in his infant frame.

" 'Tis but a drop," the comrades cried,  
In truant schoolboy tone ;  
" It did not hurt us in our robes—  
It will not, now we're grown."  
And so they drank the mixture up,  
That reeling, youthful band ;  
For each had learned to love the taste,  
From his own father's hand.

" 'Tis but a drop,—I need it now"—  
The staggering drunkard said ;  
" It was my food in infancy—  
My meat, and drink, and bread.  
A drop—a drop—oh let me have,  
'Twill so refresh my soul !"  
He took it—trembled—drank and died,  
Grasping the fatal bowl.

Each of the Instructors were presented with a volume of the very interesting and useful work, called the Temperance Documents of the American Temperance Society. The tract of Cranberry Meadow and Joe Anderson, were furnished the pupils of the schools—also a number of very appropriate kind of Temperance medals were placed at the disposal of each Instructor.

At 5 o'clock, this great congregation of "little ones", retired in the same good order that they entered, having behaved throughout the services with much propriety, and reflecting honor on themselves as "Boston Boys and Girls," and great credit on their Instructors, in remembering the good old copy of the gone by days of Masters Tileston, Carter, & Co., that "ORDER IS HEAVEN'S FIRST LAW."

#### ORDER OF EXERCISES

*For the Fourth Simultaneous Temperance Meeting, at the Odeon,  
Tuesday Evening, February 28, 1837.*

##### 1. VOLUNTARY ON THE ORGAN.

##### 2. PRAYER.

##### 3. ORIGINAL HYMN.

Glorious day, we bid thee welcome!

Brightly roll thy hours along;

Each a blessing freely bearing.

Praise to Heaven from every tongue!

'Tis Jubilee!

Raise on high the inspiring song.

Friends of Temperance every where,—  
 Friends of man your anthems raise;  
 'Tis your Annual Holyday;  
 Fill its hours with heartiest praise.  
     All united,  
 Send through earth your sounding lays.

Nations on this day are greeting—  
 Earth is blest by such a day.  
 The cause is glorious we have met—  
 Welcome, welcome, happy day!  
     We labor will,  
 Till Temperance has a sovereign sway.

Who would shrink from such a labor,  
 While to wine our soul's a slave?  
 Who would hug his selfish pleasure,  
 If the sacrifice might save  
     One brother MAN,  
 From his self-made, living grave?

Let us each united pledging,  
 Give our hearts to Temperance' call.  
 The good and great our cause are greeting—  
 True to it, be true to all.  
     Hear her glad voice,  
 And round her shrine devoutly fall.

#### 4. ADDRESS.

#### 5. ORIGINAL HYMN.

How long, O God, how long  
 Must thy pure eyes behold  
 This fair world blasted by the wrong,  
 Man does to man for gold!  
 How long shall Reason be cast down,  
 And a fierce demon wear her crown?

The prisoner's cell, that all  
 Life's blessed light bedims,  
 The lash that cuts,—the links that gall

The poor slave's festering limbs,—  
 What is this thralldom, to the chain  
 That binds and burns the drunkard's brain?

If, then, thy frown is felt,  
 O God, by those who bind  
 The body—what must be the guilt  
 Of such as chain the mind,  
 Drag to the pit, and plunge it in?  
 O have not these "the greater sin"?

The mother of our race,  
 Whose sin brought death and wo,  
 Yet, in her weakness, found thy grace;—  
 The *Tempter's* curse we know.  
 Doth he who *drinks*, wrong most the soul?  
 Or he who *tempts* him to the bowl?

Help us, O God, to weigh  
 Our deeds as in thy scales;  
 Nor let gold dust the balance sway:—  
 For good o'er gold prevails  
 At that dread bar where all must look  
 Upon the record in *thy* book.

#### 6. DOXOLOGY.

From all that dwell below the skies,  
 Let the Creator's praise arise:  
 Let the Redeemer's name be sung,  
 By every land, by every tongue.

Eternal are thy mercies, Lord;  
 Eternal truth attends thy word;  
 Thy praise shall sound from shore to shore,  
 Till suns shall rise and set no more.

#### 7. BENEDICTION.

THE Council publish with pleasure the following very able report made to the House of Representatives of Massachusetts, on the petition of citizens of Roxbury, praying for an alteration of the License Law.

The Committee, to whom was referred the petition of the town of Roxbury, praying the General Court for an alteration of the license law, having attended to the duty assigned them, beg leave to

### REPORT :

That the county commissioners for the county of Norfolk, on application being made for licenses from different parts of the county, in April last, refused to grant any, either to grocers or innholders, for the retail of ardent spirits. Several individuals, however, continued to sell liquors as before, and were consequently prosecuted for violations of the law. This produced some excitement in several towns of the county, and especially in Roxbury. Though it has chiefly subsided in other places, it continues to agitate the citizens of that town, and hence the petition offered to this house.

The Committee in behalf of the town of Roxbury, have presented two views of the subject in urging their prayer upon the attention of the Legislature. The first is, that the present law, by the mode in which it has been administered, has exerted, and is exerting, an oppressive influence upon many of the citizens of Roxbury, that it has already diminished in a serious degree the business of the place ; that it has depreciated the value of real estate generally, and of particular estates,



to a ruinous extent ; and that these evils, thus actually realized, are but the beginning of more serious misfortunes, if the course pursued by the commissioners should be sustained. The other view has a bearing upon the license law, as it affects the state at large.

The respectable individuals to whom the petition was entrusted by the town of Roxbury, appeared in person before your Committee, and endeavored to substantiate by facts and arguments, the first point above mentioned. Several other citizens of Roxbury were present, who, by consent of parties, submitted various statements in opposition to these views. A number of individuals, large land holders, gave it as their opinion, that the restrictions recently imposed upon the sale of ardent spirits in Roxbury, had actually exerted a beneficial effect upon business and property in the town ; and they presented such facts as to persuade your Committee, that, although a few individuals may transiently suffer in their business, and a few estates, occupied as taverns and groceries, and hitherto devoted to the retailing of spirits may be depressed in market value for a time,—yet the suppression of the sale of intoxicating liquors in the town, is likely, on the whole, to promote its growth, and increase rather than diminish the value of property generally. Your Committee believe that no candid person, hearing the evidence before the Committee, could arrive at a different conclusion.

The other view, presented by your petitioners, is contained in the written Memorial which has been presented to this House. They ask of the Legislature “ *to so alter the license law, as to authorize the selectmen to grant such licenses in their respective towns as*

*they may think expedient; and, in case of any refusal of the selectmen to license, an appeal may be had to the county commissioners of the county, who shall license such person or persons as they think proper, or the public good may require, and that all laws inconsistent with the above, shall be repealed."*

The first reason assigned for this change, is thus stated by the petitioners. "*The county commissioners in some counties construe the law to require them to grant licenses to a reasonable number of suitable persons; and in other counties, the commissioners consider themselves authorized to refuse all licenses, and thus, that which is lawful, and esteemed worthy in some counties, is, (strange as it may appear,) rendered unlawful and odious in other counties.*" The argument then, is, that owing to the different interpretations of the law by different commissioners, the present system operates unequally upon different sections of the State. But it is apparent, that the proposed substitute would operate with greater and more palpable inequality. If the selectmen of the several towns were authorized to grant or withhold licenses, they would be granted in some, and withheld in others. We should, therefore, see the citizens of one town in the enjoyment of privileges denied to the citizens of the adjacent towns, and thus, the whole State would be chequered with the unequal and contradictory operation of the same law. If, then, there is any force in the objection against the present law, that it operates unequally, it applies with still greater force to the law proposed by the petitioners. Nor is this all. If the power of granting licenses be placed in the hands of the selectmen, the practice in the

same town may change from year to year, and thus, beside the distinction made between one town and another, an inconvenient and vexatious fluctuation would be the inevitable result in many parts of the State.

The other argument, offered by the petitioners, is, that the "*municipal authorities are, by their position, best qualified to determine what is required for the public convenience in their respective localities.*" Your Committee are unable to concur with the petitioners on this point. They believe, indeed, that the selectmen have better means of information as to the character of applicants for licenses than the county commissioners, and the existing law proposes that the commissioners shall have full advantage of the opinion of the selectmen on this point. But it would seem that individuals, standing aloof from local influences, would be safer judges of what the public good may require, than those who are of necessity accessible to the solicitation of friends, the threats of enemies, and all the various excitements which an agitating question may produce.

Nor can your Committee fail to remark, that while the petitioners say that the municipal authorities are the best judges of what is required for the public good, they at the same time propose that the county commissioners shall have power to grant licenses in all cases where these authorities conceive them to be unnecessary; thus praying you to pass an act in plain contradiction to one of the main arguments by which their petition is urged.

It appears to your Committee, therefore, that the law proposed by the petitioners is condemned by the very principles upon which they press its adoption. If we look farther into the subject, other and weightier argu-

ments are presented against the scheme. Should the prayer of the petitioners be granted, the power of dispensing licenses will be conferred on the selectmen, and their election will therefore turn upon their disposition to grant or refuse them. Thus, an annual battle is to be fought in every town where the people are nearly balanced on the question. If we wished to scatter wide the seeds of dissension and discord, we could hardly devise a happier instrument to accomplish this end than the proposed law.

We may add, that should this law be carried into effect, it would greatly increase the number of licenses. It would, in the first place, be regarded, both by the friends and enemies of the cause of temperance, as expressing a determination on the part of the Legislature, to recede from the stand it has taken, and for years maintained, in favor of a gradual extirpation of the custom of drinking intoxicating liquors. It would, therefore, dishearten the one, and give courage to the other. Under this influence, the selectmen and county commissioners would be irresistibly pressed into the granting of more and more licenses. But suppose no such influence should be felt, still, let us look at the operation of this scheme, when carried into effect. For the sake of example, let us take the town of Roxbury. The usual number of licenses for the sale of ardent spirits, granted in this place, for several years past, has been twenty-four. On the 24th of September last, the selectmen, in obedience to a vote of the town, called upon the county commissioners, and requested them to grant licenses to twenty-three persons. Should the views of your petitioners, therefore, be realized, this number of licenses would be granted by the selectmen, and probably more.

Now, the population of Roxbury may be estimated at seven thousand. If we deduct three-fourths of this number for females and minors, whom we suppose not to be in the habit of drinking spirits, we have one thousand seven hundred and fifty. We may consider half of this number to consist of persons who never taste ardent spirits. Thus, we have twenty-three licensed houses for the benefit of eight hundred seventy-five persons, which is one to every thirty-seven, supposed to be in the habit of drinking intoxicating liquors. Is it not obvious, even allowing that these persons are to be supplied with every convenience for the indulgence of a pernicious habit, that this number is more than is necessary? Is it not setting snares for the feet of the unwary? Is it not placing facilities, temptations, inducements, to fall into crime, before the thoughtless and the young? And if, as appears by the statistics of penitentiaries, pauper-houses and prisons, the licensed drinking-houses are the fertile parents of at least two-thirds of the crime committed against life and property, and two-thirds of the pauperism that taxes the community, to speak of no other evils flowing from the same fertile source, shall we not come to the conclusion that twenty-three licensed drinking-houses in Roxbury, are not only unnecessary, but that they would produce extensive and irretrievable mischief in the town? If the question could come fairly before the citizens of that place, your Committee doubt not that a large majority would prefer the present law, which excludes all licenses for the retail of spirits, to to that proposed by the petitioners, attended, as it would be, by pernicious consequences.

It is perhaps unnecessary to pursue this subject farther; but as some of the citizens of Roxbury and other towns in the county of Norfolk have been persuaded, that the plan proposed in the petition, should it be adopted, would prove beneficial to the State, we will endeavor to trace its consequences in other parts of the Commonwealth. Let us take some of those towns, where a majority of the people are opposed to licenses, and where, at present, none are granted. Yet in these places, there are persons, no doubt, who would be glad to obtain them. If the selectmen refuse, these persons may appeal to the county commissioners, and they may grant their request. Thus, in opposition to the wishes of a majority, in opposition to the town authorities, the licensed tavern and the grog-shop may return to the places from which they have been exiled for years by the voice of public opinion. Will the petitioners say that this is just? Will any man say it is expedient? Yet unjust and inexpedient as it is, such would be the actual operation of the proposed law in many parts of the State.

Your Committee cannot close this report, without offering a few remarks in relation to the present license law, and they are induced to do this from the fact, that several petitions are before them, which evince some uneasiness in different parts of the State upon this matter. Several modes of legislation on the difficult and delicate subject of intoxicating liquors, have been suggested. The first is, to interdict the retailing of spirituous liquors altogether; the second, to permit their sale without restriction, making drunkenness penal; and the last, to regulate the sale of spirits. The two first are

generally condemned, as either incompatible with public good, or public opinion; the last is the only one which seems to be expedient.

Now, the regulating of the sale of ardent spirits cannot be done with a due regard to the varying conditions, the different habits and fluctuating opinions of society, but by the use of a discretionary power. But in whose hands shall this be lodged? In those of the State commissioners? This scheme, would be attended with great expense and inconvenience, and the commissioners must be destitute of that minute knowledge of local circumstances and individual character, which would be indispensable to a salutary use of their authority. Shall the discretionary power be placed in the hands of the selectmen of the several towns, according to the wishes of your petitioners? That question has been already answered.

Of all the modes proposed, none has occurred to your Committee so likely to promote the public good, as that adopted in the statute, which places the discretionary or regulating power in the hands of county commissioners. It appears to be admitted on all hands, that even taken moderately, the drinking of ardent spirits is injurious, and that in point of fact, it is the source of more mischief to the community than any other single cause. It is, therefore, a pernicious custom, and demands the vigilant attention of the Legislature. The existing law appears to have been framed with these views, and to be well adapted to aid the reformation of public manners on this subject. It proceeds upon the idea, that the drinking of ardent spirits is not necessary, and it licenses the retailer only in condescension to public opinion. When

that opinion has become so far enlightened, so far delivered from the slavery of habit, as to bear out the commissioners in refusing to grant licenses, it places that power in their hands, and, however delicate the task may be, it is doubtless their duty to use it in this manner, whenever, in their opinion, the public good demands it.

If this view is just, the spirit of the law of Massachusetts in relation to intoxicating liquors is restrictive, and both its tendency and design are to follow up the march of reformation, and secure the conquests made from time to time by civilization over a barbarous custom. And can any one condemn this? Can any one show that this is an abuse of legislative power? We have heard some popular clamor against the restraint put upon the natural rights of man, and we have witnessed the attempts of artful individuals to excite uneasiness amongst that class of persons, who are ever ready to identify liberty with licentiousness. But we believe no reflecting man will deny the right of the Legislature to regulate the sale of ardent spirits, in any such manner as the public good may require. Even the petition from Roxbury admits this, and the law therein proposed is based upon a full acknowledgment of the principle. Nor does the doctrine seem to be questioned by any of the petitions before your Committee.

If, then, the right of regulating the sale of spirits, with a view to the public good, belongs to the Legislature, can any one maintain that the law may not be framed with a view to the gradual diminution of the use of them? We think not. It is obvious, that the law in its progress must often press with inconvenience upon



the business of dealers in spirits, and it is to be expected that these persons, if guided by selfishness alone, will combine to oppose the law, both in its principles and its execution. And it is to be expected, that they will easily rally to their aid, those who have long indulged in the habit of drinking, and dread a threatened encroachment, upon a long cherished indulgence. But experience has shown, that the resistance of such individuals is temporary, where a majority of the people around them entertain opposite sentiments, and it frequently happens, that, when the law has triumphed, and opposition ceased, the opposers have become the steadfast friends and sure supporters of a reformation which at first they resisted.

If we needed illustration of this, we could easily find them in the south-eastern section of this Commonwealth. Here are five contiguous counties, formerly as much addicted to the use of ardent spirits as any others, which have, one after another, submitted to an entire exclusion of licenses for the retail of ardent spirits. At first, the restrictions of the county commissioners were loudly complained of, and the law openly violated. But this opposition gradually subsided, and we believe three-fourths of the people of this section of the State would esteem the restoration of the licensed tavern and grog shop as one of the greatest calamities that could befall them. If any man or combination of men can be found, whose desire is to turn back a revolution so salutary, and destroy a law, whose effects have been at once so great and so good, we trust they will at least find no favor in this legislative hall.

To apply these views to the direct question before the House, your Committee need but say, that so far as the town of Roxbury is concerned, several individuals are suffering from the restrictive operation of the law, as administered by the county commissioners. The same may be said of the inhabitants of two or three other towns in the county of Norfolk. That these individuals, among whom are many of great respectability, should feel aggrieved, and that they should seek relief at the hands of the General Court, is natural. Yet your Committee believe, that, should the law be sustained, these individuals will submit to sacrifices which the public good demands, and that, when their interest no longer induces them to condemn and oppose the law, they will become its steadfast supporters. As to the course pursued by the commissioners in the county of Norfolk, your Committee need offer no opinion; it is proper to add, however, that it appears to be approved by a majority of the county.

Believing, then, that the present license law is a salutary one, and that the change proposed by the petitioners would not promote either public good or public peace, we recommend that their prayer be not granted, and that they have leave to withdraw their petition.

By order of the Committee,

S. G. GOODRICH, *Chairman.*

## DISTILLATION OF BREAD-STUFFS.

Under this head various statements have recently been made in the newspapers, from almost every part of the country. These statements are of a most interesting nature. They show how rapidly increasing every where, is the interest of individuals and communities, in the temperance cause. They show, too, that this interest is directed to topics of the utmost national importance. Men begin deeply to feel, that not only is their moral well being, but that even the supply of their physical wants, is intimately connected with the progress of this cause. This feeling exists every where. It is in no sense confined to the active, personal friends of the cause. An immense pecuniary pressure continues to be felt throughout the country. We are told that the supply from our own soil, of the necessaries of life, has been deficient. So short, it is added, have been crops, that importations of bread-stuffs have been made to an extent unheard of in our history. With a country of such vast extent, presenting in itself every variety of climate, and a soil, in immense tracts of unparalleled fertility, we exhibit the strange fact, of dependence on remote countries for what the whole soil is admirably fitted to produce. Under an actual pressure thus explained, prices have continually advanced, for bread-stuffs, until they nearly or quite equal what they were during the late war. To the laboring classes, and especially to the poor, the evil from this state of things has been, and is, severely felt. In one city, resort has been had to open violence for relief. While this course is mentioned only to be reprobated, it may be referred

to as evidence of the severe distress which the alleged scarcity has produced. The price of labor has been advanced, but this has imperfectly met the pressure. The demand for labor must diminish, under this state of things, and then how surely will pauperism, discontent and misery be the lot of those who have always, till now, found in their own honorable industry the means of comfortable support.

Such a state of things could not long exist, without earnest inquiry for its causes ; and actual scarcity has been referred to as a main one. But is this the true explanation ? So far from its being so believed by those who have the best means of knowledge in the matter, the crops of all grains the present season, were thought quite sufficient for all the purposes of food in every part of the country, and at common prices. It is believed that if bread-stuffs had only been used as *food*, that there would have been no actual want of a sufficient supply ; no such want as would either have increased the price of bread, or have made importations necessary. A failure in crops, therefore, it is believed, does not explain the actual state of things.

Speculation is another cause to which is ascribed the diminished supply, and the increased price of the necessities of life. Accumulation of these in the hands of the few, for the ultimate use of the many, is a consequence as well as cause of the existing pressure. Speculation, in this, its operation, is among the compensations or offsets of the innumerable advantages of trade ; and is not judged aright, if seen to be only a part of an oppressive system.

But it is believed that speculation has but a small part in the present state of things. It is believed, if a vast demand were not made for bread-stuffs, for other purposes than food, that there would have been no room for the operation of speculation in the present alleged scarcity.

We come now to what is believed to be the true cause of the present scarcity, and the high prices of bread-stuffs. This is *distillation; the conversion of food into poison, the destruction of food; yes, the total destruction of food; just as much such as if it were bought up only to be burnt, and its ashes scattered to the winds.* Upon what does this belief rest? We answer, upon the following statements, which we now offer earnestly to the consideration of every reader. They might easily have been added to.

The first offered is from Pitkin's Statistics of the United States, a work of the highest authority. From that work, it appears that in 1810, between five and six million bushels of corn and rye were distilled in the United States. In 1820, it is estimated to have been eight million bushels. In 1830, ten million bushels.

From the New York Commercial Advertiser, we learn that in New York alone, one hundred thousand bushels of grain are converted monthly into whiskey, enough to make twenty thousand barrels of flour, or two hundred and forty thousand barrels a year. By another estimate, the quantity of grain thus destroyed as food, is two million bushels. In this last year, on one of the western canals alone, there were entered for transportation, three thousand two hundred barrels of whiskey.

The above statements relate to one state only, in the Union. When to these are added the great amount of distillation from grain which is carried on in Connecticut, and the far, far greater amount of the same in the whole west, some estimate may be made of the vast destruction of grain which is daily and hourly going on in these States. The same statements farther explain the existing scarcity, and the present high prices of bread-stuffs.

To show how deep is the interest felt on this subject in New York, we make the following extract from the Journal of Commerce, for February 2d, 1837. Such legislative movements as these are highly honorable to the great State in which they have been made, and commend themselves strongly to the attention and imitation of all other States.

*Extract from the New York Journal of Commerce of d February, 1837.*

“ A resolution which may lead to important results, was adopted by the New York Senate on Monday, directing the Committee on Manufactures to ascertain, if practicable, the amount of grain consumed by the several distilleries in the State, and to enquire into the expediency of preventing, by law, the consumption, in this mode, of productions capable of being converted into food for the use of man.”

It was said above, that great importations of grain from abroad have been made this year. The following statements offer details which may be relied on in regard to this point.

“Few, we apprehend, have any idea of the vast quantities which have been received from foreign countries during the last three months. We perceive by the Baltimore papers of the fourteenth, that of the imports of wheat into that city during the last *eight or ten days, seventy-two thousand bushels*, had been sold at from one dollar and eighty cents, to two dollars and ten cents per bushel. Part of another cargo had been sold at from two dollars and ten cents, to two dollars and fifteen cents; *fourteen thousand eight hundred bushels* had been stored by the importers, and *fifteen thousand bushels* had not been landed; making in all more than *one hundred thousand bushels* of foreign wheat received in the port of Baltimore alone, in the course of only eight or ten days. The New York Express Price Current of January seventh, says: ‘We have large additions to the stock of foreign wheat—full *a hundred and twenty thousand bushels* are on sale at this moment.’ January fourteenth, it says, that within the last week, ‘we have had *very large* additions to our stock of German wheat.’ The arrivals at other ports, though of less importance, will still add a good deal to the aggregate amount. Large quantities of rye and oats have also been imported; and accounts have been published in the papers, of considerable sales of Indian corn from the Western Islands. It should be taken into view, in this connexion, that, in former years, we have exported immense quantities of grain and flour, to which the state of things, this year, must have almost put an entire stop.

The New York market is kept bare of rye almost the whole time by the distillers; and when a cargo ar-

tives, even of fifteen or twenty thousand bushels, it is swept off, at once, in a mass by them."—*Worcester Spy*, January, 1837.

Still farther to show to what an extent the destruction of grain may be carried by distillation, the following abstracts are offered of the "*Parliamentary Evidence on Drunkenness, taken before a Committee of the House of Commons, in the months of June and July, 1834.*"

"In 1828, the consumption of distilled spirits, in Ireland, according to the Excise office returns, was ten millions of gallons. Besides this, a very large quantity must be put down to the score of *illicit* distillation, which no vigilance of the government has yet been able to suppress. In the Parliamentary papers for 1823, it is stated, that at a period when three millions of gallons were charged with duty, ten millions, in opinion of the revenue committee, were really made. In another case, subsequently to this, where six millions were charged, it was believed twelve millions were distilled. For some reason, however, which does not appear, Professor Edgar estimates the private distillation, in 1828, at only two million five hundred thousand gallons, which, added to the ten million paying duty, makes twelve million five hundred thousand; and this, by the addition of water in the vaults and shops, raised it to at least fourteen millions. The cost, to the consumers, could not have been less than nine shillings per gallon, or six million three hundred thousand pounds sterling. At the annual meeting of the Hibernian Temperance Society in Dublin, held on the nineteenth of June, 1835, it was stated, by John Mackay, Esq., that not less a sum than



*seven millions* of pounds was expended on whiskey, in 1833. Taking this as a fair estimate, of the present consumption, in Ireland, the annual cost of liquid fire which goes down into her vitals, and up to the throne of reason, is thirty-five millions of dollars.

But this is not all. In 1836, there were two hundred forty-five brewers in Ireland, whose consumption of malt was one million eight hundred twenty-nine thousand five hundred eighty-seven bushels. The product of this, must have cost the consumers from *three to four* millions of dollars ; so that, including wines, large quantities of which are drank by the higher class in Ireland, the aggregate cost of intoxicating liquors must exceed forty millions of dollars ! Now suppose this money were thrown into the Irish channel, the loss would amount, in ten years, to four hundred millions of dollars ! Is it strange that there are two millions and a half of paupers in Ireland ?”

Extract from Mr. Choate's Report to the Council, of the state of the temperance cause in the County of Barnstable, as observed by him, during his agency for the Massachusetts Temperance Society in that county. The statements in this Report are highly interesting in their direct connection with the rapid progress of the reform. A letter from the Secretary of the First Temperance Society in Truro, to Mr. Choate, is added.

*Barnstable, February 15, 1837.*

“ Having visited every part of New England, I think there is no place in which the temperance reformation has effected so much as in this county. In the thirteen towns that compose the county, but a short time since,

there were about one hundred and fifty places where ardent spirit could be purchased ; now, not a single glass can be obtained in any part of the county. The young men in the county, (most of them sailors) have come forward, and joined the temperance societies, resolving to banish intemperance from among them. I have seen but one case of intoxication during my journeys here as your agent, and I have visited every town but one. The number of vessels that sail from this district is not far from four hundred, the crews amounting to about three thousand men and boys ; nearly all, as far as I can learn, sail without carrying any ardent spirit as a *drink*, at least five-sixths of them.

The number of paupers in the county is not far from one hundred and fifty ; most of them are aged, and in all cases where I asked, an answer was given me that three-fourths of them were brought there by intemperance. The number of societies in the different towns is about forty, having above three thousand members. Many interesting temperance meetings have lately been held in different parts of the county, and meetings to advance the cause, are being very generally held throughout the county. Perhaps no county was formerly sunk so low in intemperance as this, now no county rises so high in the scale of temperance. In this town there is a very handsome stone jail, without any occupant, also a splendid granite court-house. The court meets, three times a year, but generally adjourns after remaining two days.

Provincetown has one of the best harbors in the world. Into this harbor, in case of a storm, from one

hundred to a thousand sail often put in, remaining frequently a week or ten days. Among this number of vessels may be comprised some from every part of the United States, and from foreign countries. In this way some three or four thousand sailors are frequently brought together in the harbor of Provincetown. The week that they remained in port was generally spent in intemperance, from which quarrels arose, and murder was sometimes committed. Formerly there were many places in that town at which the sailors might purchase ardent spirits; but now none can be obtained. A great number of hogsheads were often sold in a week formerly, but an entire change in this respect has been brought about. All the ardent spirit that is now used in the county is brought from Boston by the packets. In regard to wine, there is but very little drank in the county, and the constitutions of most of the temperance societies prohibit its use; some even include beer and cider. In Yarmouth there was a temperance society formed above twenty years since, one of the oldest in the country. It is still in existence. I obtained the original constitution a few days since; it is quite a curiosity. One great object among others, was, to do away the offering of wine and distilled liquors when visiting each other's houses.

There is to be, on the 28th, a temperance meeting. The publication of your society would be gratefully received.

I am very respectfully,

F. W. CHOATE.

To DR. W. CHANNING, Sec. Mass. Temperance Society.

*Truro, March 10, 1837.*

SIR :—I received your letter some time since, directed to the Rev. Silas Baker. He left here nearly two years since ; therefore, I shall take the liberty to answer yours. There are two temperance societies in this town. The first consists of three hundred and ninety five members, and the second of two hundred and thirteen, making six hundred and eight. There are, in this town, one thousand and six hundred inhabitants. Each of these Societies has a President, Vice President, Secretary, Treasurer, and Executive Committee. There are about sixty sail of fishing vessels from this port annually, and there are not more than four or five, within my knowledge, that carry ardent spirits, except as a medicine. There are thirteen stores, and not one of them traffics in this article. I should have answered yours before, but it was thought advisable to stop until after the annual meeting.

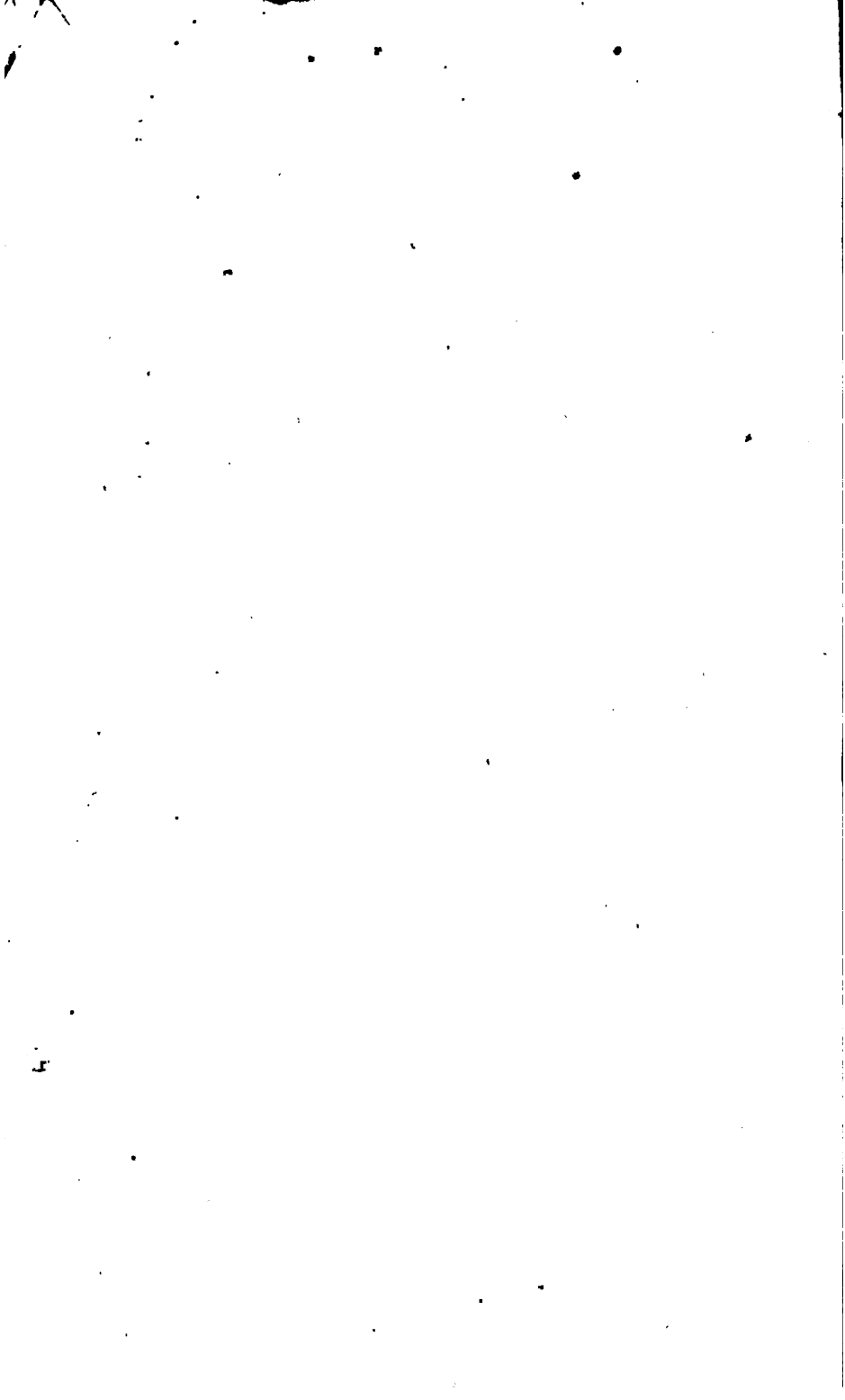
Yours with respect,

**DANIEL PAINE,**

Secretary of the First Temperance Society in Truro.

To **F. W. CHOATE,**

Agent of Massachusetts Temperance Society, for the County  
of Barnstable.











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An address on temperance /

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